

The Netherlands is undergoing spiritual revival

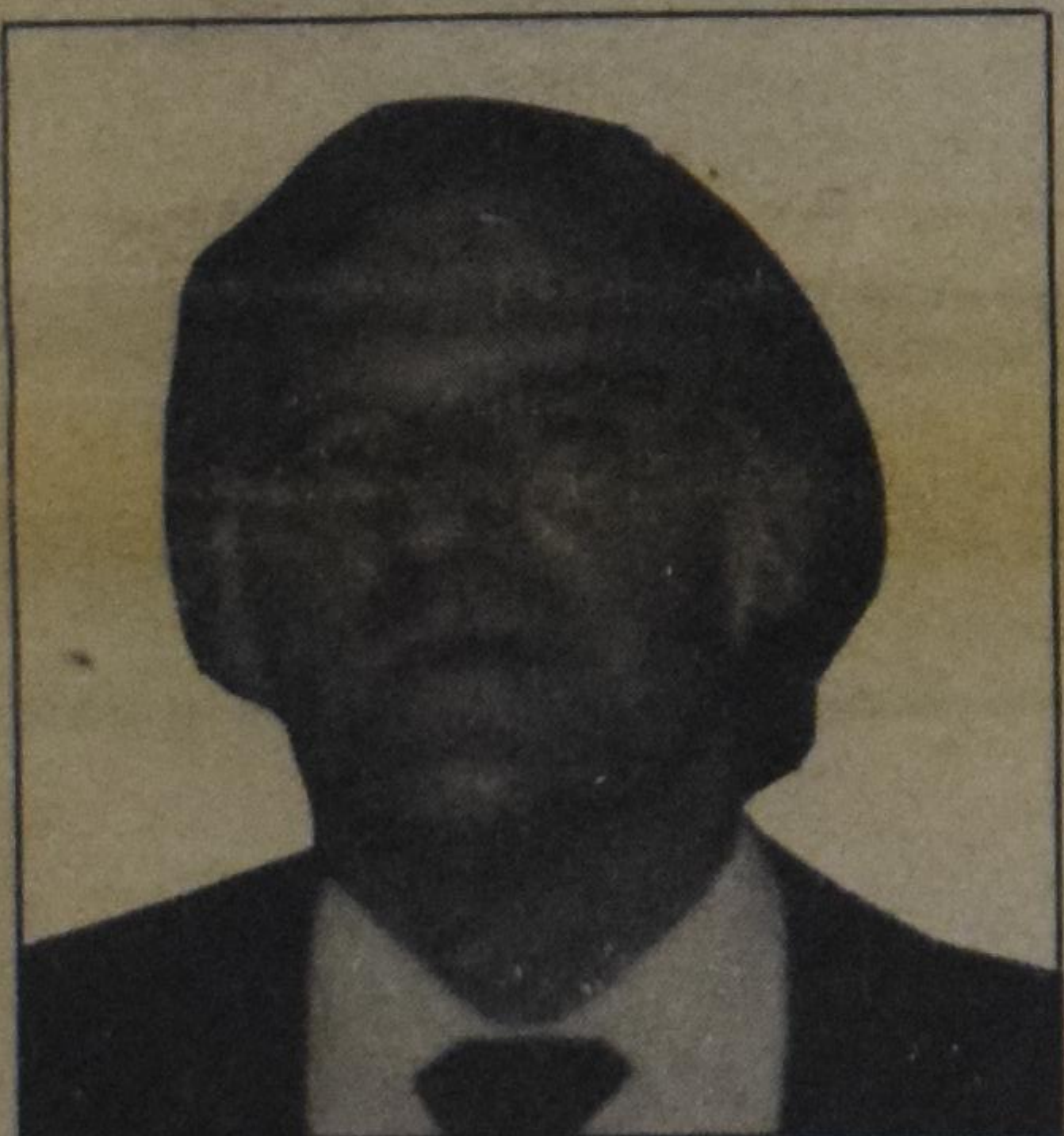
Jack Hielema

A few weeks ago I was privileged to speak in an evangelism service attended by hundreds of people in the "Martini-Kerk" (the Martin's Church) Groningen, The Netherlands. The sanctuary was built in the 16th century.

What a marvellous experience it is to proclaim the Good News in a church where thousands of sermons, prayers and hymns have been uttered to the praise of God's Holy name. Indeed culture and architecture receive their richest meaning when they are rooted in Christ!

The service in which I participated was sponsored by a national campaign, organized by various denominations, entitled: "Project 1982." By means of a number of different activities "an appeal is extended to the Dutch population to turn back to God."

That is somewhat surprising. The Netherlands has had a rather unique history in terms of the development of Christianity. While I was attending the University of Utrecht I would pass the statue of "Willibrord sitting on a horse" located in front of the main building. Willibrord was one of the



Jack Hielema

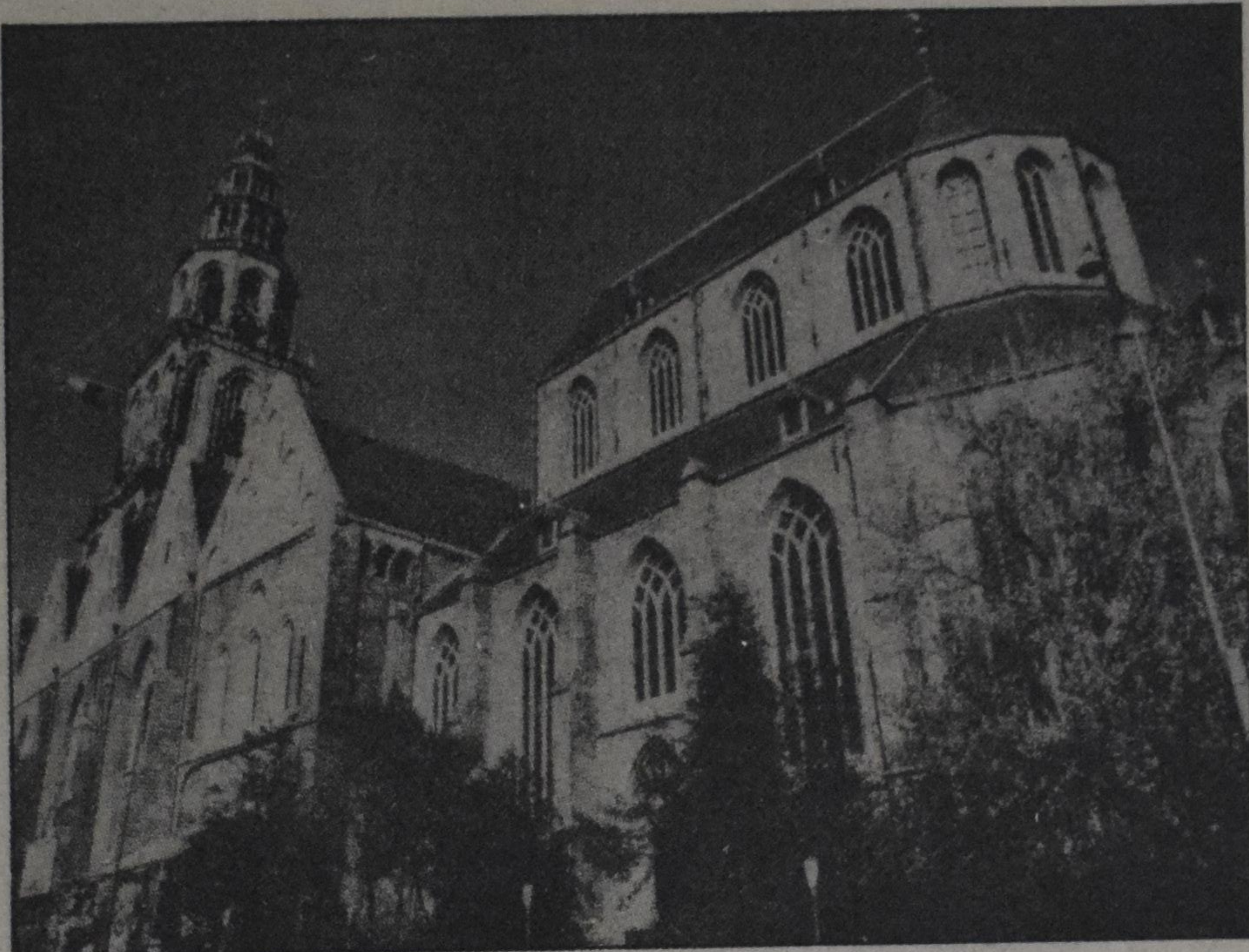
missionaries active in this work in the 8th century. This zealous man always reminded me of the Rider on the white horse mentioned in Revelation 19.

Our Lord once spoke the words: "Others have laboured and you have entered into their labour (John 4:38)." He was thinking of a long line of pious, Christian people. One such man was Bonifacius. And there were many other labourers. Think of Michiel de Ruyter, the God-fearing admiral, Bliederdijk, Groen Van Prinsterer, Kuyper and Bavinck.

But the Christian Church in The Netherlands, like everywhere else, is entering the most crucial period of its history. The central core of the historic Gospel is being questioned and challenged. An increasing number of younger theologians and philosophers are telling the people that a clinging to the old teachings of Christianity will not any longer save the church.

I'm thinking here, for example, of the report on the "Nature and Extent of Biblical Authority" published recently by one of the churches of the Reformation. The emphasis here, has been shifted from the "divinity" of the Scriptures (its God-given origin) to a man-centred and scientifically-oriented document.

I have been very perturbed by what is called in this report "relational truth." And all the "old arguments" are used once again to question the



Martini-Toren and church

idea of an infallible Bible. The authors of the Bible, it is said, were conditioned by the customs, values, and ideas of their time. They were limited as all mortals are limited. In 20th century language this means that God's truth has to pass through the prism of our imperfect lives to understand it today. It all adds up to this (we are told): truth is always in a state of "becoming." There is no final revelation. It is "literalistic" and "biblicistic" to ascribe infallibility to the men who wrote the Bible.

There is something else that needs to be said about this. As soon as the Bible (Christ) moves out of the centre of man's heart and world life, in its totality, it disintegrates. It can safely be said that the agnosticism of the few in The Netherlands — and this holds for the rest of the world as well — is now the opinion of the many. God and His Word have disappeared in man's everyday life. Secularism and the Social Gospel have become tremendously powerful forces, reducing the Bible and Christianity to graven images.

It is this that is back of the efforts on the part of a number of denominations in Holland to urgently call upon the people there to return to God. There are many positive things to say about this. The sponsors of "Project 1982" share a common belief that the Bible is indeed God's final revelation.

They subscribe to the historic teachings of Christianity: Christ's incarnation, His suffering and death, His literal resurrection and ascension and His return upon the clouds of heaven. In this sense there can be a cooperation between various denominations to spread the glad tidings that the sinner can be saved by the blood of the Lamb. But believing and emphasizing all this it is my conviction that many aspects of Christ's redeeming power are often left untouched in today's methods of evangelism.

Who is the God of "Project 1982"? In terms of our Reformed confessions, He is the God who came to us in Jesus Christ calling men to repentance and faith and summoning them to submit their whole life unto the authority and sovereignty of the Word of the Lord. To put it differently: we must have a wider concept of evangelism than what is set forth in "Project 1982" in The Netherlands and in most "evangelical churches" throughout the world.

The mandate and mission of the church is to bring the Lordship of Christ to every area that has been untouched by His transforming power. That has always been "the uniqueness" of our Reformed faith.

A preacher and a believer in our tradition cannot proclaim the redemption in Christ and at the same time advocate that we get our educational theories from John Dewey, our economic theories from Adam Smith, our political theories from Thomas Hobbes and our concept of history from Winston Churchill. We are to be

consistently Christian and Reformed. All of life is precious in the eyes of Him who said: "All authority in heaven and on earth has been given to me (Matt. 28:18)," and "whether you eat or drink or whatever you do, do all to the glory of God" (I Cor. 10:31).

The times are crying out for a fresh outburst of authentic and radical Christianity. To be sure, that is a Christianity based upon the Scriptures alone. It does not need any re-interpretations of new theologies and philosophies, but it has got to be honest to God and man. It calls us to know the truth and to do the truth. If we are indeed "the new beings" (II Cor. 5:17), in this new age of the Holy Spirit we will use all our God-given creativity and imaginations to make all of life "something beautiful to God."

The road ahead will not be easy. In our technological and industrial society the emptiness and meaninglessness, the dehumanization and estrangement of man stare us in the face. It is our task to struggle with all these issues in terms of a truly Reformed life and world view. And He who calls us will also give the courage and the will to accomplish the task. Let us then "with full commitment to the Lord, with great zeal for His cause, with great joy because of the certainty of His victory, undertake this glorious calling."

Dr. Hielema is minister in Calgary who served in The Netherlands during the 1970s.



Synodical delegates meet world missionaries on home leave

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Viewpoint

Does your pastor need a pastor?

When your marriage seems to be falling apart, you usually call in a minister or elder. He helps you through the healing process so that your marriage and your family life is restored.

But when a "marriage" between a congregation and a minister falls apart, it usually goes unchecked until the classically appointed church visitors are called in. By then, the mending process seems hopeless and the most common solution is an honorable discharge for the minister.

That is why the Christian Reformed Church's newly adopted healing ministry plan is so potentially significant. During the past 12 years, 75 men left the ministry because of "intolerable" circumstances. Either they could not handle the pressures of the ministry or they found their "marriage" with their congregation to be unbearable.

This plan, as outlined in last week's issue, at least allows a forum for quiet consultation at two levels; the congregation and the minister, through the pastor relations committee of a local church; and pastor to pastor in which a ministerial colleague is assigned as a mentor (friend, confidante) for the minister.

Delegates to Synod were keenly aware of the potential for "synodocracy" — a newly coined word by some delegates in which Synod dictates a form of bureaucracy. Synod did not want to have the full-time, paid Director of Pastor-Church Relations Services to act as a bishop who would move ministers around in pope-like fashion.



Keith Knight

Editor

Synod purposely limited the term of such an appointment and stressed the point that the director's job would be to organize the structure of regional pastors (one per classis, two where geography dictated), mentors and congregational pastor relations committees.

The structural concept is similar to that several years ago when the Congregational Evangelism Training (CET) program was first introduced. Once the structure was in place, the full-time paid organizer was discharged.

The mentor system is not a new one, even though the term might seem strange to some. Young ministers have received counsel and advice from older ministers for centuries. But that advice was always at the young man's option. If a newly ordained minister failed to see the need for advice from a seasoned colleague, the young man could go on without such advice.

Each of the 25 candidates who entered the ministry in June will have a mentor — a fellow minister whom they can trust and confide in. He will have a mentor for his first five years of ministry. Even if he takes a call after

four years, he will have a mentor for his fifth year as well.

One young minister who was delegate to Synod indicated that he has greatly benefitted by having an older minister as a mentor during his formative years in the ministry "and now I wouldn't do without."

But the healing ministry is much more than simply assigning a pastor for pastors. Synod's action is designed to stir up congregations to become more pastoral in their approach to their own minister. The creation of a pastor relations committee within the congregation may do a great deal to diffuse stressful situations between minister and congregation.

Many ministers and congregations function well together and there is usually little need for such a committee at the congregational level. In fact, the creation of such a committee should be left up to the local consistory if and when it sees such a need. Continuing dialogue is always necessary between consistory and minister. A warm relationship creates a warm, unified ministry to the entire congregation. A strained relationship impedes

the ministry and makes spiritual church growth virtually impossible.

There are those, undoubtedly, who interpret Synod's decision to enter into the establishment of a Healing Ministries Committee and a full-time director (for two years) as an infringement of the local consistory's authority. The consistory, after all, has the responsibility to oversee the minister, they would say.

Consistory indeed has that responsibility. It also has an obligation to see to the spiritual needs of the minister as well. But there are times when a minister and a congregation just don't click together. The report to Synod indicated that there were 75 such instances during the past 12 years ... instances which turned into spiritual nightmares for those ministers and congregations.

This decision by Synod answers that need. It recognizes that not all marriages are made in heaven, even minister-congregation marriages. It recognizes — finally — that ministers are human, too, and that they also have needs and desires. Ministers and congregations seem to be favourite targets of the Devil. He loves to tempt ministers and to lure them away from their assigned tasks. He loves to create controversy within congregations. Every strained marriage of minister and congregation is a joy in the Devil's eyes.

It is firmly believed that the healing ministry will be just that. It will not be a cure-all and it should not be construed as such. It is simply a synodical response to the complex world in which we live.

Synod-just an ordinary bunch of guys

Keith Knight
Off the cuff

An ordinary bunch of guys got together to hold Synod recently. The 156 delegates met for eight-and-a-half days from June 8-17. During that time the men dealt with about 100 items of varying significance. They made decisions, most of them good ones, and now the delegates have gone home.

Back to milking cows, exegeting Hebrews, selling insurance, supervising policemen. Synod has always seemed like an august body to me; that is, until I was first delegated to go in 1977. I've been there every year since. Frankly, they're an ordinary bunch of guys. They're generally thankful for getting out of the house for two weeks.

Their commitment to the ecclesiastical process is unquestioned.

They have a sense of humor ... usually. Some of them take in a movie or two, unless they're from Iowa. A few of them swim in the college pool, others jog every day or play tennis, but most of them just sit around and shoot the breeze, puffing on cigarettes or pipes as the mood strikes them.

Each of the 30 classes sent four delegates; two ministers and two delegates. Eighty of the 156 delegates were there for the first time. The delegates were older on average; what they lacked in procedural expertise they made up in talking.

Rev. Clarence Boomsma, who retires next year after serving the Calvin CRC in Grand Rapids for 35 consecutive years, was elected president of

Synod. A master of patience and gentleness, he made it a practice of telling at least one good story per day.

There was an occasion when an elder delegate called the attention of the president to a poorly worded motion which was presented to Synod for consideration. After the delegate made the grammatical change, Rev. Boomsma asked him: "Do you teach English?"

"No, sir," fired back the elder. "I teach mathematics but I *speak* English."

Whitby, Ontario's Rev. Lambertus Mulder is a constant joy to observe as delegate. At the outset of Synod, after the executive had been elected, Rev. Mulder cornered Rev. Boomsma in the corridors and said: "I've heard all of

your jokes before so you had better come up with some new ones this year."

There were only a couple of occasions when De Wachter editor Rev. William Haverkamp was allowed to speak to Synod and that was when he was asked specific questions. On both instances, he concluded his answer by saying: "And while I'm on my feet, I ..." He then proceeded to speak about something dear to his heart which he felt compelled to share with the delegates, much to their delight.

All 156 men took their tasks seriously. But they were also able to laugh and relax during those few hours between synodical sessions and sleep. It enabled them to keep their sanity and to face a new day of significant decisions ... made by ordinary men.

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Letters

Lack of Christian teachers?

Dear Sir:
I was very surprised to read about problems in hiring dedicated, experienced Christian teachers by Christian schools. Let me explain the situation:

Early 1981, my family and I decided to emigrate to Canada. I started procedures and it soon turned out that an emigration admission would only be given, if I had found a position as a teacher. I wasn't too pessimistic, because I have ten years experience in Christian schools, good

references from schools and pastor and an English Teaching Certificate (valuable for Holland).

I knew it wouldn't be easy for a school to hire me, due to the strict rules the authorities apply in respect with hiring foreign teachers. But I was convinced that some school would take the challenge, because there is a lack of Christian dedicated, experienced teachers. Our favourite provinces to settle are BC or Alberta, so I made a lot of applications since 1981. What a disappointment!

Though I received very encour-

aging and kind answers, there wasn't one school that took the challenge to accept my application.

I know about the problems in hiring teachers from outside the country. Three months advertising, no personal interview and some more problems. I also do know I have something to offer: a Christian background, a Christian education, a Christian lifestyle. I always taught in Christian schools. I am dedicated, serious and I have a lot of experience.

Unfortunately, I didn't succeed in my efforts yet, but I don't give up.

I am sure, if God wants me to teach in Canada, he will help me in finding a fine position, maybe as a teacher, a principal or another position connected with Christian education.

When there is really a lack of Christian teachers in Canada, maybe schools will have to endeavour more to find the right applicant. I wish them God's wisdom in hiring the right teacher(s)!

Mr. C.P. Noordam,
Zuidwolde, The Netherlands

Loves Christian radio and TV

Dear Sir:
After I read your column "Getting turned off by the radio", in Calvinist Contact of May 7, I first of all got angry with you, then I felt sorry for you. I am only a simple housewife, and I love the Lord, and the Christian radio and TV.

You started out fine, you hum to tunes and feel good inside; it's kinda nice, you said to have churchy stuff on your car radio, and it's not even Sunday. Well, I agree with you about that 100 per cent.

But then the sermon about the rapture came, and that was too much for you. You turned it off.

Don't you believe in the rapture? I am looking forward for that day to come. This minister and you and I may differ in the way the rapture will take place, but can we as Christians not listen to each other without condemning each other, and calling it garbage?

Then you had to call on a leading Christian Reformed person. He said: "I wish that we had a dictator here, or a drastic change in government policy which would totally ban religious broadcasting on radio or TV." Well, you only have to wait for the anti-Christ to come, and he will look after that all right.

That evangelism only belongs

to the local church, I don't believe either. There are thousands of people who never will be reached by any local church, but will find salvation in Christ by Christian TV or radio, CRC included.

Can't we as Christians join together in our salvation and joy in Christ without calling each other names. Well, Mr. Knight, I am happy for you that you came home totally at peace, by resisting the temptation to listen to the self-proclaimed prophet, who wanted to tell you something about the rapture.

Mrs. Lenie Verruyt,
Victoria, BC

Critical of Graham's trip

Dear Sir:
re: your front page "Church leaders prepare for Moscow Conference," May 14th, everyone who writes for the public at large, should keep in mind that the majority of that public thinks that everything that is printed "must be true". News that has nothing to do with the 'Calvinist' in your name must, therefore, be exposed, criticized, condemned if necessary.

Billy Graham already lost much of his international respect by his ill-fated visit to Moscow. He betrayed the real and thus persecuted or oppressed believers there by turning his back upon them and declaring that he saw no religious oppression. Thus he became a tool in Moscow's hands.

The WCC has been an instrument of international communist subversion for years. Now Moscow is the "host" of what you call

"Church leaders". You should have told your readers that this invitation is nothing but another attempt to undermine real Christianity. The article as you published it without comment is a communistic tool. It ends the way Moscow likes it: "There was no mention of religious rights violations in the Soviet Union."

Rev. G. VanDooren,
Burlington, Ont.

Synod Briefs

Detesting the Anabaptists

The Belgic Confession has often become an embarrassment to the 20th century church, simply because of its harsh language with respect to the Anabaptists. It says in Article 36 that "we detest the Anabaptists and other seditious peoples...". An overture from Classis Eastern Canada asked Synod to change the wording in that article to make it somewhat more living ("we reject the error of the Anabaptists"). In view of the fact that the Belgic Confession Translation Committee is scheduled to come with its final report to Synod in 1983, Synod decided simply to refer the overture to that committee.

Volunteering

A few years back Synod established the Volunteer Resource Bank, which this year reported good use of its services in 1981. The VRB appointed 354 contact persons to churches and handled approximately 50 volunteer inquiries last year. In May,

1981, the VRB opened an office at 2850 Kalamazoo Ave. SE, Grand Rapids. This year's Synod commended the work of the Volunteer Resource Bank and encourages the "churches, members and denominational agencies to make greater use of its services."

World hunger date changed

In order to more satisfactorily observe world hunger, Synod changed the official date of the "Day of Prayer and Fasting" to the second Sunday of November each year. As such this date remains between the Canadian and United States Thanksgiving Days (which was the rationale for the original setting of the date), and also avoids possible conflict with the observance of Reformation Day.

Ludwig appeal denied

Synod turned down an appeal by Classis Sioux Center to review the decisions taken by Synod in 1980 concerning the judicial code procedure with respect to the suspension of Rev. Wiebo Ludwig from the Goderich, Ont. church. Synod judged that it was handled properly in 1980 and that Classis Sioux Center did

not come with any new evidence.

125 years old

The Christian Reformed Church in North America is 125 years old this year. The occasion will be remembered officially on Sunday, October 3 when special bulletin covers will be used by the churches throughout the denomination and a special litany (order of worship) will also be made available to those churches so inclined. The theme for that Sunday will be Precious Heritage, Promising Future.

Waste of time

Dear Sir:
I agree with what Numan of Smithers, BC writes (Letters, May 14) about the article in C.C. of March 26 on how the Dutch government considers giving rights to homosexuals and common law partners (C.C. of March 26). An article, like that is a waste of time and does nothing to build up the body of Christ.

The Bible incidentally knows these sins as "vile affections" (just as it knows alcoholism as drunkenness and adult entertainment for that matter as pornography). If common law partners really liked each other instead of just sex they would marry while

those living abnormal would respect each other and be good friends instead.

Believers and not unbelievers should have their say in C.C.

J. Vandenberg,
Burlington, Ont.

Editors's Note: Are articles on abortion, nuclear war and housing also a waste of time because they do nothing to build up the body of Christ? The story on the Dutch government's stand on homosexuals, just like stories on the Canadian government's stand on abortion or capital punishment, are printed in C.C. to inform our readers of what is going on in the world so that we can respond responsibly.

Russian imports

Dear Sir:
It pains me deeply to see Canada mindlessly buying more and more Russian imports, the parts of which are made by the slave labour of political prisoners.

It pains me even more deeply to see Christians buying these products — made by fellow Christians imprisoned for their faith. Coby Veenstra-Van Duyvenvoorde, Hampton, Ont.

Are you comfy?

Are you comfy in your Lada
As you smile at gas it saves?
Are you comfy in your Lada
Knowing it was made by slaves?

Suff'ring cold and hunger
cramps?

Are you comfy in your Lada
From its neat assembly plant
Where the well-paid Party
members
Use the parts Siberia sent?

Are you comfy in your Lada?
Can you drive it once again?
Knowing now that every Lada
Was the result of human pain?

Coby Veenstra,
-Van Duyvenvoorde,
Hampton, Ont.

Are you comfy in your Lada
With its soft upholstery
Knowing those who make the
Lada
Sleep on bunks in slavery?

Do you enjoy your Lada's heater
Knowing it was made in camps
Full of thinkers, dreamers, Christians,

**Do you have
comments, additional
information or ideas
to share with the
Reformed community?
Send them to the
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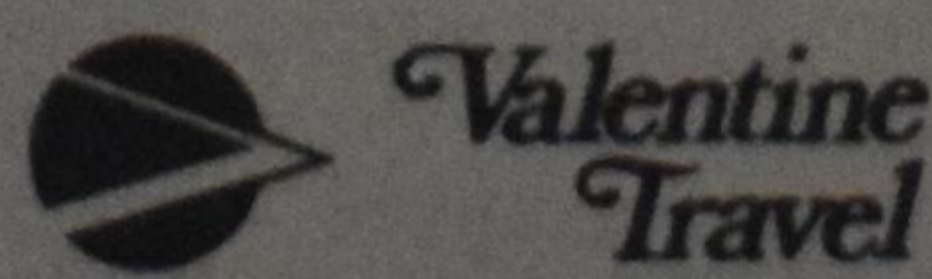
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Church

Fireside chat

Believe me, I didn't feel too warm and cozy last Sunday morning when I laid on the couch by the cold and lustreless fireplace. At times I pulled a blanket over me, while I shivered and had goosebumps all over and the next moment — you guessed it — I wasn't forgotten by the "bug."

As church time came around, my wife said, "Do you think you could do something useful while we worship without you in school?"

I groaned, "What do you have in mind?"

"Oh," she said with a sly smile, "You see, it is something you have always wanted to do, but just have had no chance to."

Miserable as I felt, I became curious and asked, what that might be.

"Oh," she said, "Why don't you attend the electronic church on T.V., enjoy listening instead of speaking for once, sing happy songs which thrill your soul and can give you goosebumps, and then tell us how good or how bad it was."

Well, I did attend. I saw some of Jimmy Swaggert, sang with Richard De Haans' spontaneous joy choir, was made to feel folksily at home with advertiser Oral Roberts and have been interestingly informed of the greatness of Jerry Falwell's Christian College.

Today I am back in church — unless those bugs are sent my way again, of course. And my verdict? However interesting and uplifting and sometimes a bit irritating the experience was — much like our own church too sometimes — am I ever glad to join you again and worship the Lord with you.

But suppose you would get used to staying home and watching T.V. Would you be at a cold fireplace, without the warmth of caring people around you, without the chance of you becoming a warm person for someone else in Jesus' name?

Rev. P. Sluys,
Salmon Arm (BC) Chr. Ref. Church

Plan your visits to sick

When people are hospitalized or confined to their homes because of sickness, a fine gift we can give them is a bit of our time. Because sickness always brings some measure of weakness, it is good to use the time of the visit wisely, to make some preparation beforehand. The sick do not enjoy every visit they receive, but often do not feel free to say so. They will often tell someone else.

Do not stay too long. The sick often like to see people come and go! If they wish you to stay longer, let them invite you, otherwise, ten minutes is a reasonable length of time.

When the sick are on the mend, they will enjoy quiet conversation. But when they are very weak, just being with them for a while may be all that is necessary. Holding someone's hand may mean more than constant babbling.

Before you come, select a verse or two of scripture, and be prepared to offer a brief prayer.

Be careful with pushy questions. The sick may not be able to resist your prying, but will resent it nevertheless. They will volunteer what they want you to know.

Often visitors will give their diagnosis and suggest treatment for the patients. No doubt, they mean well, but they miss the mark. Patients are sometimes irritated and discouraged by the medical stories they have to hear. Try to be a good listener.

When people are very weak, they probably prefer the company of close family and friends. If you are not close to them when they enter the hospital, perhaps a thoughtful card or some flowers would be more in order.

Rev. A.C. Groen,
Kildonan Chr. Ref. Church,
Winnipeg, MB

Always give thanks

I would ask you to pray with me concerning the spiritual welfare of our fellowship. The devil seems to have been having a hay day sowing discontent in many minds, putting many people in a generally bitchy mood to work with each other and towards those dear to them. It is easy to blame the economy, your wife, husband, church or whatever. But no solution is found by doing so. The real solution is first of all spiritual. A good way to begin is by praise and thanksgiving, because then our hearts turn from selfish interests to God's and because then our minds do not create in us a spiritual chasm between what we have and wish for.

The Pastor,
Maranatha Chr. Ref. Church,
Belleville, ON

Throwing out the welcome mat in Whitby

The consistory decided on the basis of the suggestions made at the previous congregational meeting to proceed with a change in the manner in which the young couples have served as greeters at the door. Instead of limiting this work just to them, we'll now attempt to have as many members of the congregation involved as possible. Mrs. A. Beimers has volunteered to organize this matter and the congregation is asked to give her all the cooperation possible. Why not give her a call and tell her you are available. In order to facilitate this matter the consistory has drawn up the following guidelines which are posted on the bulletin board.

- The entire membership, if at all possible.
- The greeters to be identified by name-tags.
- Those on duty to be at church well before the first worshippers arrive.
- The greeters to shake hands with all worshippers and to seat the strangers and or guests worshipping with us.
- The greeters are to be responsible for the hosting of visitors and strangers or to make arrangements for others to take them home.
- The greeters, when prevented from taking their turn, to seek their own replacements.

At best the above are minimum guidelines only. We should at all times, as a congregation, go out of our way to make visitors welcome among us.

Hebron Chr. Ref. Church,
Renfrew, ON

Regularity in worship essential

Obviously, when some 700 people go to church all can sing together, but not all will think the same. It takes a lot of bending, compromise, Christian love, even to sing together. When it comes to responsive readings and different tastes in music, for example, differences of opinion become more pronounced. When the order of the worship service is changed too frequently, one but invites some possibly less-than-holy responses, and certainly a lot of worship discomfort.

Why? Are people who complain about changes just "stick-in-the-muds"? No. Too many changes interrupt the dialogue, the deep communion between the believer and his God. Therefore, there should be a basic order of worship to follow, a certain predictable structure from Sunday to Sunday, something we can feel at home with.

All right, our present order of worship was adopted last September and has not changed, and will not be changed for some time unless it is Lord's Supper, Christmas, or Easter; so you may normally expect the Silent Prayer, the Call to Worship and so forth in every service. The same structure from Sunday to Sunday,

very simple, very normal.

Thank you for talking to your elders and to your minister on how you felt about worship, also when you thought it was boring, or when there were too many changes. If you are interested, you may have a copy of "Guidelines to Worship" on the asking. These guidelines were written for our Worship Committee and adopted as guiding principles.

Maranatha Chr. Ref. Church,
Belleville, ON

This is ZGBC

We have just learned from Jack and Caroline Kreps, who are volunteers managing the affairs of the operations of radio station ZGBC on the island of Dominica, that the new facilities installed after the fire last year are sending out a stronger signal than ever and, as a result, letters are pouring in at an unprecedented rate from as far as 1,000 miles away. Such a welcome response has never occurred before with this station. Over 200 letters were received from listeners in January and just this past week they received over 100 letters. The first day of this week they were surprised to see 51 letters in one day. We praise the Lord for these evidences of tremendous blessing and ask you to remember the Kreps, the staff, and the eager listeners in your prayers.

Bethel Chr. Ref. Church,
Lacombe, AB

Refugees are joining Reformed congregations

We are happy to announce that Nam Pham, Ahm Pham and Beckie Pham received the sacrament of baptism on February 28th during the morning service. Nam and Ahm, originally from Vietnam, first went to Abbotsford, before settling in Mississauga. They have received catechetical instruction over the last year and were examined by a committee from the consistory. Beckie came from the west just recently to join Nam and Ahm. All three love the Lord and want to be part of his church. Following their baptism, we celebrated the Lord's Supper as congregation with them.

Rehoboth Chr. Ref. Church,
Toronto, ON

Church News

Christian Reformed

Called

- to Cambridge, Ont., Rev. John Zantigh of Dundas, Ont.
- to London (Bethel), Ont., Rev. Philip Stel of York, Ont.
- to Kitchener, Ont., Rev. Philip Stel of York, Ont.

Declined

- to Holland Marsh, Ont., Rev. Dick Los of Woodstock, Ont.
- to Rexdale (Fellowship), Ont., Rev. Richard Vanden Berg of Forest, Ont.

Accepted

- to Waterloo, Ont., Rev. Richard Vanden Berg of Forest, Ont.

Classis Chatham

Classis Chatham will meet in regular session on September 14 in the London (Bethel) CRC. Due to vacation plans, all items to be placed on the agenda should be in the hands of the stated clerk no later than July 26.

—Rev. C. Pool, S.C.

Free Reformed

Declined

- to St. Thomas, Ont., Rev. P. Den Butter of Hamilton, Ont.

Accepted

- to Middelharnis, Netherlands, Rev. P. Den Butter of Hamilton, Ont.

Study for ministry

Three men have been accepted by the Synodical Committee for Training of Ministers. Preparing for the ministry in the Free Reformed Church are H. Bergsma of Vineland, Ont.; John Overduin of Pitt Meadows, BC; and L. Roth of Hamilton, Ont.

Summer Services

Brantford, Ontario

Visiting our area this summer? We'd be happy to have you join us in worship at **Shalom Chr. Ref. Church, Sunday Services** at 9:00 a.m. and 5:00 p.m. Please note that from July 4th to Sept. 12th the evening service is at 7:00 p.m.

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Telephone: 445-3718 (Rev. Leonard T. Schalkwyk)

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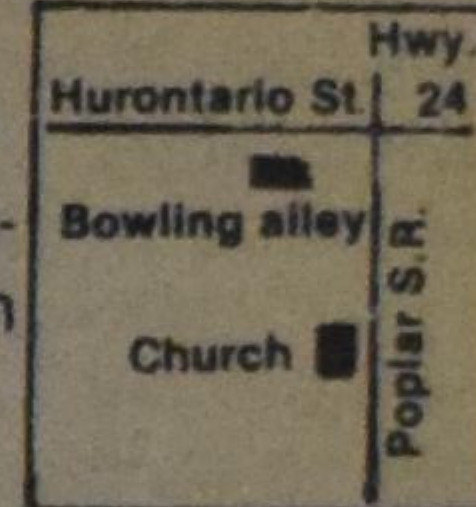
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Synod 1982

CRC extends ecclesiastical fellowship

On the grounds that the church in question "is Reformed as to confession, polity, and liturgy, both in its formal standards and in its actual practice," Synod decided to extend ecclesiastical fellowship to the DRCA, the RCA and to the DRMC, all located in South Africa.

A church in ecclesiastical fellowship with full privileges entails 1) exchange of fraternal delegates at major assemblies 2) occasional pulpit fellowship 3) intercommunion (i.e. fellowship at the table of the Lord) 4) joint action in areas of common responsibility 5) communication on major issues of joint concern, and 6) the exercise of mutual concern and admonition with an eye to promoting the fundamentals of Christian unity.

Fellowship with the Dutch Reformed Church in Africa (DRCA) has been considered since 1979. Some confusion between the two churches has delayed Synod's earlier approval, and so now the Interchurch Relations Committee has been mandated to officially notify the DRCA of the CRCs interest.

The Dutch Reformed Mission Church and the Reformed Church of Africa are being extended ecclesiastical fellowship for the first time. These two churches with a combined membership of just over 200,000, comprised of the so-called coloured (DRMC) and Asians (RCA), are considering uniting into one church. Members of the DRMC and the RCA are often also a part of the Broederkring.

In addition to extending ecclesiastical fellowship, Synod instructed the Interchurch Relations Committee to explore "avenues which may be open to make ecclesiastical fellowship as meaningful as possible..., including such assistance as the CRC may be able to render through its appropriate agencies."

Although the matter of ties with the three churches engendered considerable discussion, when it came time to vote the decision to extend ecclesiastical fellowship was overwhelmingly in favour.

-WvdK

New Psalter Hymnal is coming

The Board of Publications has taken the Psalter Hymnal Revision Committee under its wing. This means that Synod requested "the Board of Publications to publish and introduce the revised edition of the *Psalter Hymnal* (together with related musical and liturgical materials) and to provide a program of education for its use."

Mr. A. James Heynen, executive director of the Board of Publications, estimated that it will cost around \$300,000 over the next five years to put the new hymnal together. As a result the Board received a

quota of \$1.75 for three years to help meet expenditures.

Synod also authorized the Board to hire a music editor whose length of employment will "be limited to the period of production and introduction of the revised *Psalter Hymnal*." Heynen emphasized that present U.S. copyright restrictions will add a great deal of expense to the project, but that the hiring of a music editor who could gain expertise in this area would save money which would otherwise go into consulting fees.

-WvdK

Synod supports Ontario education

Concern on the part of many Canadians that the passage of Bill 137 by the Ontario government would deny basic educational rights, resulted in Synod sending a statement to the government and to the Opposition.

The statement "affirms the principle that people should be able to establish and operate educational institutions which offer instruction in the liberal arts, sciences and humanities taught in accordance with their basic religious convictions, for which generally accepted diplomas, certificates and degrees are offered, with or without government financial support, subject to reasonable regulations by the government."

If Bill 137 is passed, both the Institute for Christian Studies and Redeemer Reformed Christian College would be denied the right to grant generally accepted degrees.

The synodical statement is the second matter which Synod is sending to a Canadian government this year; the other, on warfare, is being sent to the federal government.

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Diary of a first-time delegate

George Koopmans

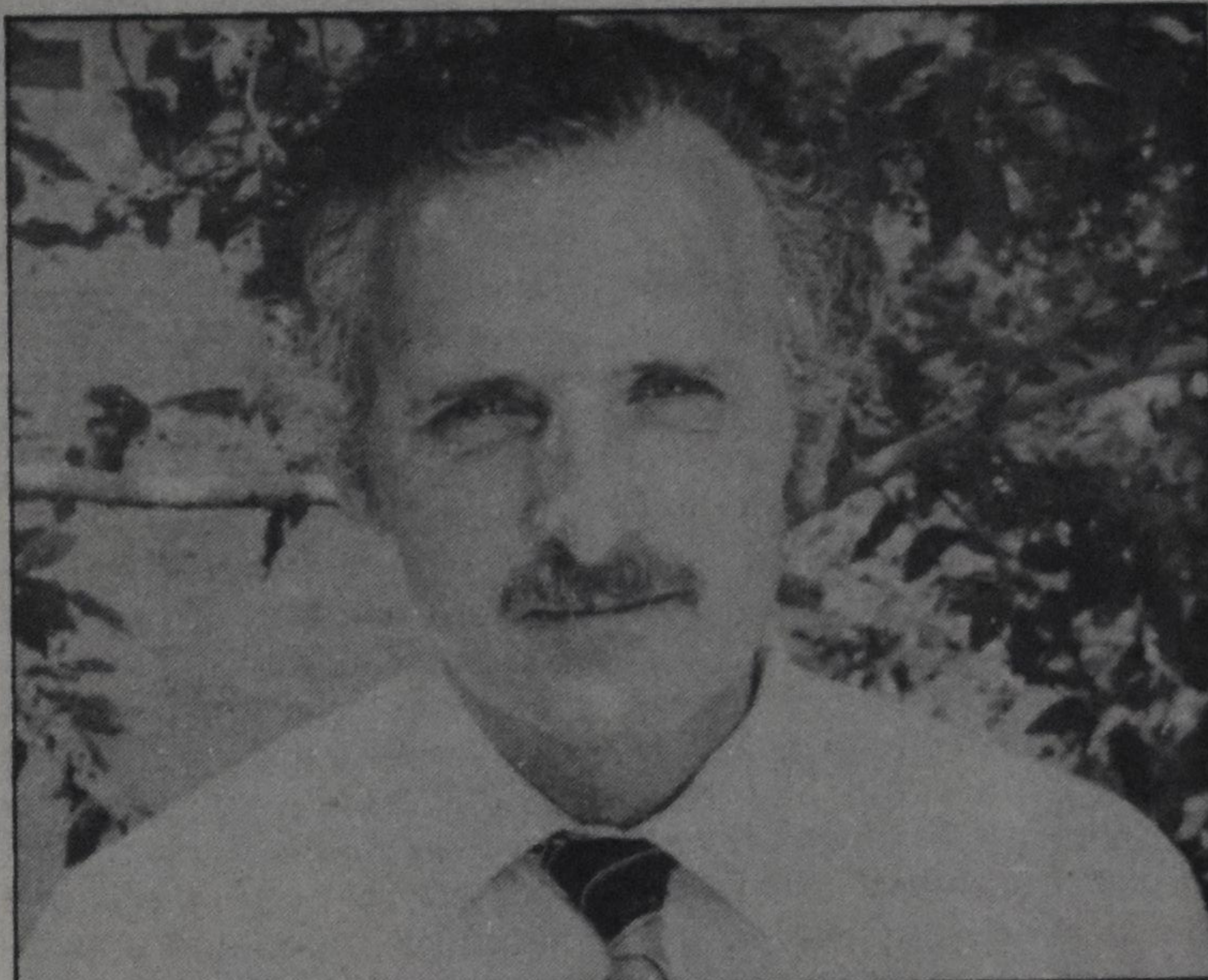
The friendly girl at the registration desk could not find my name on the computer print-out sheets. "Didn't you pre-register? Are you an alternate delegate?" she asked. I told her that I thought it was all taken care of at the classis meeting when I filled out the form with all the other information for Synod.

She explained that ordinarily it would not have been a problem but with the delegates for the NAPARC (North American Presbyterian and Reformed Council) Synods coming at the same time, there would not be one room that would not be used.

Delegates were assigned two to a room instead of one. Quickly scanning her dormitory sheets, she competently found me a bunk with a brother delegate from California.

Tuesday morning, after the officers were chosen, our committee work started. I had been assigned to the committee on Educational Matters (there were 12 such advisory committees. -ed.). This committee deals with the Board of Trustees of Calvin College and Seminary report, with the reports for all the different educational institutions, and with the overtures concerning Calvin Seminary. It also included the interviews for the new seminary president.

The choosing of the new seminary president became the highlight of Synod for me



George Koopmans from Classis British Columbia

when Dr. James De Jong conveyed his vision for the seminary during the interview.

While our committee was discussing the issue of MARS (Mid-America Reformed Seminary), for which the Board of Trustees had presented a recommendation, the *Banner* reporter asked to sit in on our discussion. This was refused because of the sensitive nature of the issue.

As a first-time delegate I was impressed with the exact procedures which are followed in the committee work. Fairness in giving everyone a hearing for his opinion stood out both in committee work and on the floor of Synod.

So did the dedication and sincerity with which the work is tackled in an atmosphere of good humor. Attending the

Synod of 1982 has made me more aware of the amazing outreach of our denomination through the Back to God Hour, through our World and Home Missions, and through chaplaincies.

The opportunity to exchange thoughts with delegates from all over the country has given me a new appreciation for our church. This intermingling with other delegates, discovering family ties with some, and enjoying the good company of all, also has become a cherished part of the unforgettable experience of attending the Synod of 1982, which according to some, will be known as a pastoral Synod.

Mr. Koopmans was elder delegate from Classis British Columbia.

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Fri. June 4	629	659	659	659	June 4
Fri. June 11	659	659	659	659	May 22
Fri. June 18	659	659	659	659	May 29
Sat. June 19	659	659	659	659	May 30
Fri. June 25	699	699	699	699	June 5
Sat. June 26	699	699	699	699	June 6
Fri. July 2	699	699	699	699	June 12
Sat. July 3	699	699	699	699	June 13
Fri. July 9	699	699	699	739	June 19
Sat. July 10	699	699	699	739	June 20
Fri. July 16	699	699	739	739	June 26
Sat. July 17	699	699	739	739	June 27
Fri. July 23	699	739	739	739	July 3
Sat. July 24	N/A	739	739	739	July 4
Fri. July 30	739	739	739	739	July 10
Sat. July 31	N/A	739	739	N/A	July 11
Fri. Aug. 6	699	699	699	N/A	July 17
Sat. Aug. 7	N/A	699	699	N/A	July 18
Fri. Aug. 13	699	699	N/A	N/A	July 24
Sat. Aug. 14	N/A	699	699	N/A	July 25
Fri. Aug. 20	699	N/A	N/A	699	July 31
Sat. Aug. 21	N/A	699	699	N/A	Aug. 1
Fri. Aug. 27	N/A	N/A	699	N/A	Aug. 7
Sat. Aug. 28	N/A	699	699	N/A	Aug. 8
Sat. Sep. 4	699	699	N/A	N/A	Aug. 15
Sat. Sep. 11	699	N/A	N/A	N/A	Aug. 22

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Synod 1982

Synod ignores discipline overture

An overture by Southern Heights Christian Reformed Church in Kalamazoo, Michigan was virtually ignored by Synod and its Advisory Committee.

Entitled "Adopt New Guidelines and Rules for Church Discipline", this concise, clear and well-reasoned overture traces Biblical directives for church discipline. A statement on discipline, provided as background to the recommendations, consists of eleven points replete with Biblical references.

The first six points address the subject of discipline as it is found in the Old and New Testaments. The short history lesson concludes that "the Bible clearly implies that the decision to condemn, to cast out of the kingdom, belongs to God alone", although God's people are called to press sinners to repent (emphases mine).

The final five points postulate Biblical guidelines for the present church. A key point of the statement reads as follows:

"When the church is called to judge (1 Cor. 5:12-13), such judgment is limited to comparing an unrepentant sinner's

false doctrine or immoral life with God's revealed Word and, if necessary, officially deciding to terminate membership in the visible church (1 Cor. 5:4-5)."

The last point of the statement (citing Gal. 6:1-2 and 2 Cor. 2:5-11) reminds Christians that the church must be ready to receive unrepentant sinners back in love and forgiveness when restoration occurs.

The overtures recommendations were that 1) Synod adopt the guidelines so as to alleviate the perceived "confusion and inconsistency in the CRC on this issue", 2) "drop the word *excommunication* from our official vocabulary and substitute 'involuntary termination of church membership' because the word *excommunication* 'has such a history with the concept of divine condemnation and anathema', 3) that appropriate changes be made in the Church Order and, 4) "that Synod instruct the Liturgical Committee to reflect these guidelines in a new form for excommunication."

The Advisory Committee of Synod recommended that Synod not accede to the over-

ture on the grounds that the guidelines are not adequately grounded in Scripture, that our confessions such as Lord's Day 31 do not support the guidelines, and that the "overture has not demonstrated that there is confusion in the use of discipline in our churches which cannot be removed by the proper use of the Church Order."

In total, the printed treatment of the overture by the Advisory Committee constituted a mere one-half of an ordinary sheet of paper.

Three personal observations: 1) There are 30 appropriate Biblical references in the guidelines. Why were they considered inadequate? 2) The guidelines in the overture do appear to contradict Lord's Day 31, but surely our confessions are not beyond question. 3) The authors obviously feel the Church Order does not adequately equip the church to overcome confusion about discipline or they wouldn't have written the report.

When on the floor of Synod, both the overture and the Advisory Committee's report received minimal discussion. The recommendation of the committee not to adopt the

overture was passed almost unanimously.

The Advisory Committee's report included no specified response to the Kalamazoo Church. One is left with the feeling that injustice has occurred.

Caution

Was the silent treatment of the overture an oversight on the part of the delegates? Quite possibly so, for in fact the sometimes tedious work of Synod can be extremely tiring.

Why did the Advisory Committee choose to treat the overture so strictly procedurally and curtly in its report? Rev. Lambertus Mulder, a member of the committee, offered the explanation that the committee's "approach was coloured by the fact that Classis Kalamazoo did not accept the overture. This made us cautious."

"Moreover the overture did not include an explanation of why the minor assembly (classis) didn't approve the overture, nor was there any rebuttal of the classis' arguments. Once you have lost your cause, you must prove it very well. That is why we dealt with it procedurally," emphasized Mulder.

Mulder also took issue with the overture's stress on termination of membership from the *visible church* as opposed to excommunication from the Kingdom. "A cleavage is made between the visible and the invisible church so that the unity of the church is cleft," said Mulder.

No doubt the overture's authors realized the distinction they were espousing between the visible and the invisible church. They addressed this matter specifically by referring to Rev. 3:7; Heb. 10:30; Jude 9:2; and Peter 2:4-11.

It is not enough to simply state that the overture's arguments "are not adequately grounded in Scripture." If the Advisory Committee felt that the issues raised were beyond their power of adequate rebuttal during the two weeks of Synod, then at the minimum it could have recommended to refer the overture to a synodical committee.

Then at least the great deal of work the Kalamazoo church put in the service of the CRC would have been accorded a measure of respect.

-WvdK

Denominational boards will have balanced representation

Early in the sessions of the Christian Reformed Church Synod, Synod decided to completely alter the structure of the various denominational agency boards by imposing a 50-50 minister-layman ratio on all those boards.

As the days passed and delegates talked about the decision with various agency representatives over coffee or meals, there was an increasing awareness that such an imposed structure would be unworkable, unwise and extremely costly.

On the last day of Synod, the matter was reintroduced and a substitute recommendation was adopted which captured the essence of the earlier decision but which allowed more time for implementation.

This is what Synod finally adopted:

"That the following denominational boards: Calvin, Publications, World Missions and Home, consist of classical representatives only, with non-ministerial and ministerial members each occupying approximately 50 per cent of the seats and that this be accomplished as follows: a. That Synod instruct the SIC [Synodical Interim Committee], in consultation with the denominational boards, to devise a plan whereby such a balance may be implemented and that the SIC make such recommendations to the Synod of 1983. b. That all members-at-large be permitted to serve out their terms,

but that they not be replaced."

Too big

Each of the denominational boards listed above consists of a representative from each classis. Synod this year created its 40th classis — Red Mesa. Each board, therefore, consists of 40 persons.

In addition, some boards have experienced the need to call in special persons with expertise so they have in the past recommended to Synod and received permission for the election of several members-at-large. These men and women are accountable to no-one. They are chosen for their expertise.

Synod this year decided that the denominational boards should have direct contact with each classis through official representatives and that the large size of these boards would only become more cumbersome with more members.

Equality

There was also a concern about maintaining balanced boards in terms of ministers and non-ministers. At one time, all of the boards were heavily laden with ministers and there was a decided move several years ago to encourage classis to elect non-ministers to more of these boards.

The result has been, for better or for worse, that some boards (such as the Board of Publications) is saturated with non-ministerial members

while other boards (such as Calvin's Board of Trustees and the Missions Boards) are still run by ministers.

Synod's initial decision to impose a 50-50 ratio would have been unworkable simply because the Board of Publica-

tions, for example, is better run by non-ministers, and World Missions is better run by a majority of ministers.

The Synodical Interim Committee will come to Synod 1983 with some form of recommendation on how to implement

equitable representation on these boards.

Meanwhile, Synod continued to urge classis to elect non-ministerial delegates to sit on the various denominational boards.

-kk

College presidents retain ministerial status

Ministers in the Christian Reformed Church may become presidents of Christian colleges and still maintain their ministerial status. That decision came in the final hours of Synod's deliberations on June 17 as delegates were packing up and eager to go home.

The status of two college presidents was up for discussion before Synod, one by way of an appeal by a classis, and the other by way of a routine report outlining the work of various synodical deputies during the past year.

In 1981 Synod refused to recognize Rev. Gerard Van Groningen, President of Trinity Christian College in Palos Heights, Ill., as a man able to retain his ministerial status while being college president.

Classis Chicago South appealed that decision to this year's Synod. Synod ruled that, indeed, a minister may be a college president. It also inferred that a college president does not necessarily have to be a minister.

Having established a com-

mon understanding on the nature of office, it somewhat routinely accepted the synodical deputies' report of their visit to Classis Hamilton last fall with respect to the status of Rev. Henry De Bolster as President of Redeemer College in Hamilton, Ont.

On September 23, 1981, Classis Hamilton granted the Burlington CRC permission to call Rev. De Bolster as associate pastor, as President of

Redeemer College for two years, "after which his ministerial status will be reviewed by Classis Hamilton". Two of the three synodical deputies agreed with the decision of classis and their report was submitted to Synod.

Synod somewhat routinely approved of Classis Hamilton's decision, having already established the groundwork when it dealt with the Van Groningen appeal.

-kk

Restatement on adopted children

In response to an overture from Classis Grand Rapids South, Synod reaffirmed a 1968 synodical decision on the appropriate time to baptize an adopted child.

The 1968 decision advised that "each consistory, in consultation with the adoptive parents (have) the freedom to decide when children placed in adoptive homes should be baptized."

Putting a slightly different emphasis on the matter, this year's Synod declared "that Article 56 of the Church Order applies both to adopted children and to a child born into a family."

Synod hopes by this reformulation to alleviate confusion and injustice which has occurred as a result of varying applications of the 1968 decision.

Synod 1982



RCA Synod

RCA declares year of prayer for world peace

ORANGE CITY, Iowa — Advocacy for world peace and opposition to nuclear escalation were prominent themes at the 176th annual meeting of the General Synod of the Reformed Church in America, meeting June 7-11 at Northwestern College in Orange City, Iowa.

President Jack Hascup of Brookville, Long Island, New York, began that emphasis by presenting six peace-related

recommendations in his President's Report on Monday afternoon, all of which were approved by the assembly. These included designating 1982-83 as a year of study, prayer, and fasting for world peace, and communicating peace concerns to the leaders of the Soviet Union and the United States.

A half dozen additional motions concerning the nuclear arms race and disarmament were approved in con-

nection with the report of the Commission on Christian Action. These included endorsement of the strategic arms reduction talks and advocacy of a mutual freeze on the testing, production, and deployment of nuclear weapons.

In other peace-related issues, the Synod reaffirmed its 1981 statement of opposition to U.S. military aid to El Salvador, and adopted a "Call for Peace in the Middle East."

As in almost all General

Synod meetings in recent years, the issue of abortion was again raised. After heated debate, Synod voted down a resolution to delete a sentence in its 1973 statement on abortion which reads, "We call on our members to support efforts for constitutional changes to provide legal protection for the unborn."

The 270-member assembly responded positively to a recommendation by its Committee on Christian Unity to

suspend further dialogue with the Nederduitse Gereformeerde Kerk in South Africa until that all-white reformed church renounces apartheid. The Synod also voted to establish closer relationships with the Christian Reformed Church, a sister denomination in the United States.

In a cost-cutting effort, the Synod reduced the size of many of its denominational commissions, but rejected five requests from regional assemblies to convene the General Synod every other year rather than annually.

In connection with the report of the Committee on World Mission, the assembly requested the General Program Council (the denomination's mission agency) to develop a program which will encourage Third World churches in their evangelistic efforts among unreached peoples. Synod also responded positively to an overture to affirm Appalachia as a mission priority of the denomination.

The church's statistical report for 1981 revealed a net gain of eight churches (from 930 to 938) but a net loss of 423 communicant members (from 214,500 to 214,077).

Cook heads Reformed Church in America

ORANGE CITY, Iowa — The General Synod of the Reformed Church in America, meeting on the campus of Northwestern College, has elected Dr. James I. Cook as its 1982-83 president.

Dr. Cook is Professor of New Testament at Western Theological Seminary in Holland, Michigan, one of the denomination's two theological schools. He has served as the General Synod's vice-president during the past year. Professor Cook has taught at the seminary since 1963, and previously served as

pastor for ten years at the Reformed Church in Blawenburg, New Jersey. He holds a Doctor of Theology degree from Princeton Theological Seminary.

Dr. Cook is the first seminary professor since 1970 to be elected to the presidency of the denomination's highest assembly. In his acceptance speech, he stated that as a professor of theology he will seek to combine scholarship and churchmanship. He expressed the hope that his presidency will "serve to encourage the light of learning to

illumine the life of piety."

Elected as the Synod's vice-president was the Rev. Leonard Kalkwarf, pastor of the Reformed Church of Willow Grove, Pennsylvania. Mr. Kalkwarf is a graduate of New Brunswick Seminary and holds a Doctor of Ministry degree from Princeton Theological Seminary. He has served his present church since 1957, and has also pastored churches in Levittown, New York; and in Kuwait, on the Arabian Gulf.

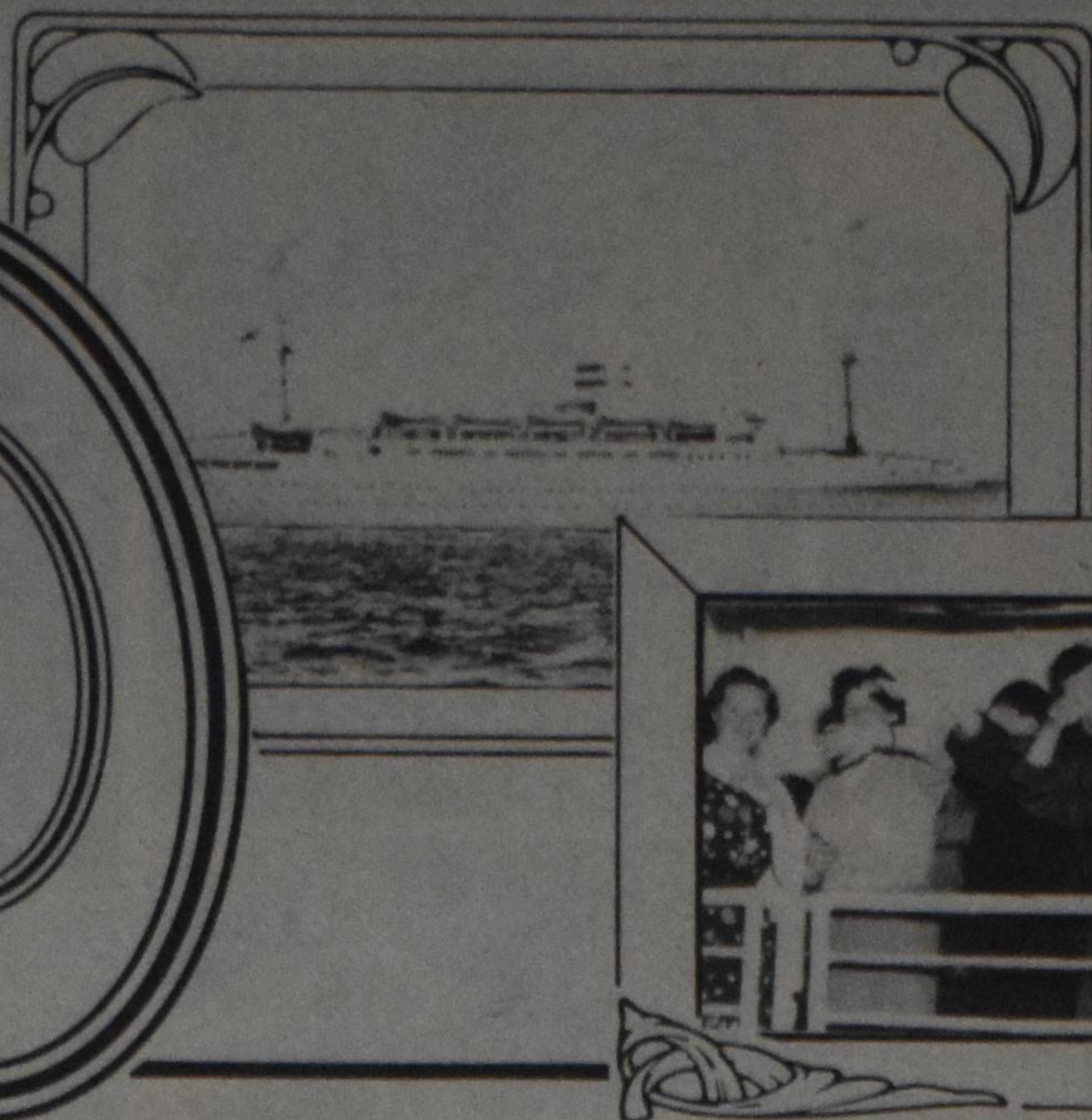
Dr. Cook succeeds the Rev. Jack Hascup of Brookville,

Long Island, New York, as General Synod President. In his President's Report, Mr. Hascup called upon the denomination to designate 1982-83 as a year of study, prayer, and fasting for world peace.

The General Synod approved all six of his recommendations which outlined the details of the peace effort. These included communications to the leaders of both the Soviet Union and the United States, urging an end to the arms race; and designating one day of each month as a day of fasting for peace.

They shaped our lives

Part 6



Written by John Knight

© 1982

Let's emigrate!

The room was smoke-filled and all the chairs were taken long before the meeting was to begin. People stood against the back wall and in the doorway. Most were from out of town, an odd assortment of people who didn't know many of the others.

Some were curious and looked at the meeting as an evening of entertainment. Others were fully committed. They had paid their fifty guilder membership fee, a sizeable investment. Most were men. The prosperous ones with their long leather coats smoked stubby cigars. Others looked leaner, not dressed as well, their faces apprehensive and intense. After the meeting they might have to make a decision that would affect the future of their families.

A few of the people had met before. They were part of a 45-family group that had signed up for an experimental colony in Peru, a Dutch colony similar to ones that already existed in Brazil and Argentina. Months before they had booked passage on a ship, but a revolution and change of government had killed their hopes of moving to Peru. Tonight they would find out about another country, Canada.

The program started with a talk, but everyone had really come for the movie. The film, when it was finally shown, made an impression. There was a scene with sunny fields of tomatoes and distant mountains. There were crates full of plump, juicy tomatoes of incredible size, much different than the small greenhouse varieties grown in The Netherlands.

The image of a sunny, warm landscape stuck. If this was Canada, reputedly such a cold place, it might make a pleasant home. There were many impressed people that night. Canada wanted people, especially Dutch people, they were told. There was room to grow, there were jobs for everyone and it would be possible to move to places where other Dutch emigrants would settle.

It's hard to trace who first talked about "emigratie" as an option. But almost overnight it became the topic of conversation in many communities. Newspapers carried advice columns. Radio provided talk shows. Newly organized societies called meeting after meeting. Some people became identified with the emigration movement, men like Kaeming, Cnossen and Warnaar became nationally known.

The usually cautious Dutch began to dream about new lives in a new environment. When they shared doubts, others would encourage them to think positively. When they showed enthusiasm for a new future, others would be affected. The decision to go, or not to go, became a community effort. Family members and friends would sit down, sip their precious, rationed coffee, light up their more

plentiful cigarettes and share their collective wisdom.

If they couldn't come to an agreement, or if a person wanted the wisdom of a final authority he would write to someone like Douwe van der Meulen, editor of "Het Friesch Dagblad," whose advice column on Saturday was widely read. He called himself "heit" (father) and to immigrants like Robert Baker of Clinton, Ontario he was indeed a spiritual father who served his readers well.

Family implications

It was part of the role of husbands and fathers to assume the total responsibility for decision-making. It was a manly thing to do. Sometimes when the head of the family had decided to migrate, his feelings for adventure were not shared with other family members. The immigrant woman who recently said that she spent her first two years in Canada crying, was not alone.

One out of every four immigrants surveyed in 1979 was willing to admit that there were times they wished they had never migrated. If this is true about life after the big move across the Atlantic, it was also true before leaving The Netherlands.

Leaving friends and relatives behind is never easy, but not being able to share in the dream of a husband ("he wouldn't have understood, anyway") made migration a tragedy for some.

A retired immigrant in Thunder Bay wrote: "We lived in Nieuwenhagen in the province of Limburg. Pa had often mentioned he wanted to go to Canada or the U.S. So one day he wrote a letter to the Canadian immigration office. Mother and I went every day for our supply of water, since our water lines were frozen. Since this was on the street where the post office was, Pa said for us to mail his letter. However, we feared going all the way across the ocean, so we didn't mail the letter for several weeks. When Pa started getting impatient and wanted to write again, we finally mailed his letter. The reply he got back within a few days mentioned the unusual amount of time it took for his letter to reach its destination."

Children, especially older teens, were very reluctant to move. They had plans for career training, had a steady boy or girl friend, or belonged to one of the many clubs that keep Dutch community life so vibrant, from gymnastics to brass bands.

Some 15 per cent of the families that moved to Canada would leave one or more behind. For them the 'split' family became a reality. An ocean would forever separate those with whom they had grown up in that most intimate of relationships, the family.

But some of the men had problems, too. They agonized until their departure whether the decision to migrate

was a wise one. There were those who were very sensitive to the needs of wife and children. They were torn between their own desire for adventure and the security their families would enjoy if they stayed where they lived, in a predictable, safe and understanding environment. Henry Kroes of St. Ann's, Ontario relates in his diary how all of a sudden, when he was told to get his papers ready, have his medicals and pay for his trip, that "...it brought tremendous changes. The possibility that the move could backfire strained feelings and relationships. To make such a drastic move that would affect wife and children all of a sudden seemed irresponsible. The notice caught me off guard and I began to lose confidence. But then my wife said I shouldn't look back. *Je hebt A gezegd, nu zul je ook B moeten zeggen.* In a real sense that settled the matter once and for all."

No time to reflect

Although for some emigrants the move was a matter of choice, others were practically forced to look elsewhere for their future. Robert Baker of Clinton recalls how his landlord in The Netherlands served notice for him to give up the farm, so his son-in-law could move in. He had lived in the same place since 1939 and there was nowhere to go except emigrate. Within six months the family was on its way to Canada, where a farmer in Woodbridge was eagerly waiting for their arrival.

Other future migrants had considerably less time to get ready. It was not unusual to get the final medical exam and be told a few days later that the family should leave on the next ship .. within three weeks. One family was told on Thursday to board ship the following Tuesday, hardly enough time to pack necessities and sell what couldn't be taken along.

Once the door was open for these post-Second World War immigrants, there was considerable pressure in Canada to keep them coming. As soon as the new immigration legislation of November 1946 was passed and passenger ships were freed up to transport civilians instead of returning military troops, Canada began its push for suitable settlers.

In The Netherlands, one of the very few approved countries, talks with the government had begun. An elegant old terrace house was found in The Hague to serve as an office for the Overseas Service, better known as a visa office. It was here that final clearance was given, medical check-ups performed and the fate of thousands of applicants was decided.

A publicity and information service provided pamphlets and films for various immigration societies, where the first recruiting was usually done. Employees of the visa office realized

that the film they sent out, like the one about the tomato fields near Lethbridge, were more like travelogues than documentaries about agriculture, the Canadian job market or life in a new country.

But then, Canada had to learn much about immigration in the late forties, as we'll see in a later installment. The office in The Hague was one of the best run, and would serve as a model for future offices in other countries.

The 'selling' of Canada

It took more than the civil servants of Canada's Department of Mines and Resources, the official immigration agency, to promote the country. Within The Netherlands several emigration societies were operating, of which the Christelijke Emigratie Centrale was the most effective.

This organization had its own sources of information in the new world. Scattered throughout much of Canada were settlements of Dutch-Canadians who were members of the Christian Reformed Church. These pioneers about whom we'll write more later, literally paved the way for the post-war wave that would enter Canada from 1947-1956. Together with the Immigration Committee appointed by the CRC Synod, a number of fieldmen began to organize liaison between Canada and The Netherlands. Not only were employers found who were willing to sponsor Dutch agricultural workers, but assurances were given that churches, very much like those in the old country, were ready to accept them.

Reading the statistics three decades later it still seems incredible that a group of Calvinists (*Gerereformeerden*) that barely made up 10 per cent of the Dutch population, would for several years make up more than 40 per cent of all the Dutch immigrants coming to Canada.

Behind every family's decision to leave the low countries, and the personal agonies involved in breaking ties with friends and relatives, we're beginning to see other forces at work. God used the unsettling economic conditions in western Europe, the possible threat of a military conflict with Russia, favourable legislation in Canada towards new groups of immigrants, and the pioneer work of earlier Dutch settlers in North America to bring about a mass migration of many of his children.

Their motives for moving were often human, selfish, protective and calculating. Some were running away from problems caused by their own sinful interests. Collectively they had little to boast about, except a willingness to work, and work hard, at a new start in a new country.

For them the miracle of change was just beginning.

Next: Getting ready to move

People

A mission to seamen:

The work of a harbour chaplain

Irwin DeVries

[part 1 of a two-part article]

It was a cool day, but the brisk winds of spring in Vancouver had calmed. A large station wagon pulled up in front of our house, and I stepped into the car beside Rev. J.E.F. ("Jeff") Dresselhuys. His trademark, a navy-blue beret, sat on the seat. The back of the car was loaded with boxes, each of them filled with books, pamphlets and magazines. The array of tongues evidenced in the collection would have done Babel proud. Looking over these publications, I saw not only scripts I had never before seen, but languages I had never heard of.

After we crossed Second Narrows, passing the huge silos of the wheat pools, we turned left toward West Vancouver and bore toward Burrard Inlet. Cranes and masts jutted above the industries that lined the wharves. We drove across a railroad track and proceeded unchecked past the gates of Saskatchewan Wheat Pool. Dresselhuys parked the station wagon on a large, asphalt-covered dock, dwarfed between two hulking ships. The tarmac was strewn with spilled grain. Dresselhuys bent down and rolled some kernels thoughtfully between his fingers, trying to determine the nature of the shipment. Barley? Wheat?

I looked up, and a deck watchman waved down at me. I waved back, feeling slightly out of place in this unfamiliar territory. Dresselhuys' words came back to me: "You are entering an entirely different world, a world that very few people see." And, he neglected to say, the world of the harbour ministry. This was

than follow in his father's footsteps he studied economics. But one way or another the ministry called him — or was it the sea? — and after a stint in the army he became a chaplain to boatmen on the Rijn River.

He came to Canada in 1959, and since 1970 served as harbour chaplain in Vancouver. Today he is not only chaplain but, in the eyes of many, the sea ministry itself. He has a stately appearance, standing well over six feet, and he has the ruddy, healthy face of a seafarer. A shock of wavy, grey hair gives him a distinguished presence that the cockiest sea-captain would have to respect. Yet he can be perfectly at ease sipping warm Sprite from a tin in the cabin of a grime-covered oiler.

He explains his purpose without hesitation. "We must be obedient to the great commission of Christ, that we should go to all nations. And so we should not only send missionaries abroad, but when people of other nations come to Vancouver, we should also visit them." There is more than a commission, however, there are also human beings who need care. "The seamen are usually excluded from the foreign missions work of the church, because they are never home. And they are usually excluded from the home missions efforts of the church because that is limited to people at home in our own area."

Also, he explains, we owe a debt to the seamen of the world. "The early disciples went to sea; many of the first missionaries were seamen." In his conversation it soon becomes clear that he cares deeply about seamen: they are, to him, very special



Rev. Dresselhuys and chief officer Kuo Ko Tau aboard M.V. Oceanus Campaigner

with a huge grin and nodded his head enthusiastically. "Ya, okay," he shouted down.

A muffled explanation came from inside the back of the station wagon, where Dresselhuys' upper half had disappeared, shuffling between stacks of books. "These are Taiwanese people," he said. "Now we must hide these," he continued, pointing to a box of Bibles for Mainland China. I was slowly beginning to grasp the subtle requirements of international diplomacy.

We gathered up a stack of literature and climbed the aluminum steps of the gangplank. A net hung beneath the plank to catch anyone who might lose his footing on the way up or down, but it provided little comfort for this landlubber. It still looked like a long way down.

We were met on the deck by a friendly officer named Kuo Ko Tau, chief officer of M.V. Oceanus Campaigner. Although the ship's name conjures up images of a white noble prow plunging bravely through the tumultuous waves of adversity, reality countered with a dark, dank vessel buried inside a rusted hull. The air was dusty from the steady river of grain that poured into the hold.

In Kuo Ko Tau's cabin Dresselhuys and I sipped soft drinks. I sat quietly while the officer and the pastor exchanged greetings, both with their own accents. An extremely urbane longshoreman smiled on the proceedings beneficently, his good humour doubtlessly enhanced by the contents of an almost-empty bottle of scotch that stood by his elbow.

Dresselhuys pulled out a package of birthday cards and placed them on the table. Upon his request Kuo Ko Tau brought us a crew list, on which the names and birthdates of all the crew and

officers are listed. Dresselhuys asked the officer to give a card to crewmen on their birthdays. I had learned earlier that this was not just a nicety — it had been carefully thought out. The cards are a small way of bridging the gap that exists between officers and crew. On some ships the idea is quite revolutionary, since the officers normally act as though the lowly crewman hardly exist, and the crewmen in turn despise the officers. For an officer to give a card to a crewman, or vice-versa, is a brief but significant way of saying that the one recognizes the other's humanity.

In their conversation, Dresselhuys discovered that the chief engineer was a Catholic. He later noted that such tidbits of information were valuable. Next time the ship comes into port, Dresselhuys would attempt to establish contact with him and try to get him interested in establishing a fellowship group aboard ship.

More and more I was beginning to see that a great deal of careful thought and planning has gone on over the years to make a seemingly simple visit an opportunity to bring the Word in countless ways.

"The very fact that we visit them is already a message," Dresselhuys believes. The seamen are usually lonely; their wives and families are far away and they spend much of their time either on the seas or in strange ports. In some ports, especially in communist countries, the harbour police are unfriendly and suspicious.

Dresselhuys comes to the ships armed not only with the Bible, but with magazines such as *Time*, *Newsweek*, *Sports Illustrated* and *Maclean's*. Some harbour chaplains feel this distracts from the gospel, but Dresselhuys disagrees. He insists the sailors have need of reading material, games, puzzles and other such items to keep them from long

hours of boredom when they are off duty. He wants to show the seamen that the ministry understands their needs, and that he is not there to take but to give freely.

As the chaplain describes it, there are opportunities for evangelism as well as for deaconal and pastoral care. He is concerned with all these aspects — coming to the seamen with a whole Word, not with bits and pieces. It was, therefore, enlightening to see the "tooth drama" develop before my very eyes.

On one ship we visited that day, I was introduced to a young apprentice officer named Chaudri, a Bengali on a ship also loading grain. A few days earlier Dresselhuys had taken him to an emergency dental clinic to treat his toothache. Now the temporary fillings had already fallen out and Chaudri was facing a long, miserable journey to Odessa without relief. His dental plan allowed only for extractions, and with the money he earned as an apprentice he could not afford the expensive dental costs we Canadians are used to.

After a number of phone calls and impassioned pleas to dental offices, a kind dentist offered to forgo his lunch hour and fill Chaudri's teeth. The bill was paid with the help of a special deaconal fund of the harbour ministry.

"How can we tell these people of Jesus' love if we fall back when they need us most?" Dresselhuys asked me later. His reasons were also quite practical: "Someday this man will be an officer. Maybe then he will remember that we cared for him even when he was a lowly apprentice — and that will open the way to a stronger ministry on his ship." Thus the ministry is tied up intricately with the way individual crewmen are treated.



Assembling literature for seamen of many different nations was one of the major tasks in Dresselhuys' ministry

my introduction to the life of a harbour chaplain, and Dresselhuys was my tour guide.

"The last thing I wanted to be was a minister," Dresselhuys had told me earlier as we sipped tea in his basement study-cum-office. He was reflecting back on the time in Holland when he was the young son of a minister. As a child he had seen the demands of the ministry, and rather

people. "They are the strangers within our gates."

Yet, back on the dock, it was I who felt like a stranger — but not for long. Dresselhuys put me to work right away. "Show this to the sailor," he urged me, passing me a book with Oriental lettering on the cover. On the back was a picture of Chiang Kai Shek. Puzzled, I complied.

The man on deck responded

Meditation

Operation Fish and Bread for the Ontario Government

Meditation presented by Calvin Seerveld at the Institute for Christian Studies on June 18, 1982, two weeks after Bill 137 was introduced in the Ontario Legislature.

Psalm 137

Babylon streams received our tears:
Zion the holy city gone.
We exiles cried beneath the trees.
No music played for forty years.

Our captors laughed, "Perform your praise!
Merrily dance, Jerusalem!"
How could we chant the LORD God's songs
crushed by the heathen stranger's ways.

So help us God, you may destroy
our working hands if we deny —
strike our mouths dumb if we neglect
making your city our chief joy.

Remember, LORD, the awful day
violent Edom cursed your folk,
"Babylon, break Jerusalem!
Raze to the ground, strip her away!"

God give you evil for reward.
Blessed be the one who brings your fall.
Babylon great, your seed be damned!
Vengeance shall come from God our Lord.

Proverbs 25-29 is a short biblical treatise on leadership in God's world of history. I shall read at the beginning and at the end of my remarks the brief portions which give structure to those chapters.

This is the Word of God:

**If hunger troubles the person hating you,
give that one bread to eat,
and if thirst gripes your enemy, give him
or her water to drink:
although you will be stoking coals of fire
on your adversary's head,
the LORD God will finish it off for you
and make it whole.**
Proverbs 25:21-22

This injunction is the key passage of chapters 25-29 of Proverbs. The imperative — do good to those trying to do evil to you! — sums up both the instruction of Moses (Leviticus 19:9-18) and the teaching of Christ (Matthew 5:38-48) on loving your neighbour. To do something concrete that serves a vital need of even those who are intent upon making your life miserable, epitomizes the kind of mature obedience to the LORD most of us have difficulty with. We'd rather pay people back in kind, or avoid

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disagreeable confrontations. But this biblical injunction stands as our calling if we want to heed Proverbs 25-29 on becoming God-fearing leaders with the humbled self-control, expectant joy, and wisdom necessary for doing what is right on the earth.

Paul quotes this same choice imperative from Proverbs just before he begins the famous chapter Romans 13 on Christians' respecting the government. Political rulers have the office to be servants of God for the good of the nation's citizens (Romans 13:3-4). And christian citizens ought to give the state authorities what is due them — taxes, deference, the honour they are worth (Romans 13:7). Do what is right by governing officials, says God's Word (1 Peter 2:13-17). Do what is good, not what is evil. Give your government what it needs, even if Caesar oppresses you.

Since more and more governments around the world seem to be betraying their office of serving God by not doing good for their citizens, we comfortable Christians need to re-examine what we owe such governments. As the spirit of secularism hardens people's hearts who set ruling policies to treat their subjects ever more ruthlessly, violating human lives by fear and torture, or simply constricting human life by legal force, we need to know more surely as a body of Christ what does Caesar deserve from us.

Those who conceived and gave birth to the Institute for Christian Studies did not believe Christ's enigmatic reply to the Pharisees meant you pay off Caesar with his tax monies and as little else as possible, and you partition the rest of your life in dedication to God (cf Matthew 22:15-22). The legacy of the Reformation, in its genius that the whole life of society needs to be integrated and permeated by a people faithful to the Rule of Jesus Christ — even though reformers often disagreed and failed historically to practise in love what they believed: that Reformational legacy confesses that Caesar has coming to him not just money (begrudged money, because my conscience is continually violated), but Caesar has coming to him the Word of the LORD for governing society.

The fact that the Institute for Christian Studies is confronted by the Davis government of Ontario with Bill 137 (the old Bill 4) that threatens to exterminate us as a legal, degree-granting, graduate educational institution is a marvelous gift of God, an opportunity for us to make the Scriptural claims of a *just government* public in a poignant, concrete way.

It is unjust for the provincial government to deny us a charter because our biblical vision gives a focus to our graduate studies that is christian. We are more than willing to be tested by academic peers on the academic quality of our work. But we are not willing to call our christian philosophical endeavor a parochial theology or "biblical studies." And we are not willing to give up our faith-identity and be incorporated like stray atoms into existing, secular compounds. We want to serve the LORD with our own integrity, to serve our neighbouring, secular professional colleagues and the many evangelical students who come to us for Reformed backbone in their studies of philosophy, history, political science, theology and aesthetics: we want to be a bona fide educational institution with bona fide degrees granted and recognized in freedom of religion, so we may provide sound christian schooling in Canada. To be denied that full, responsible right in name or fact by a political act is unjust, and injustice is not good for Canadian society.

Proverbs 25 says: give the unfriendly Davis

government the biblical Word about justice in language they understand, because they need it. The Honourable Bette Stephenson acts like your enemy, but she's in a bad way, hungering and thirsting for genuine justice, it may be, but drinking what leaves her thirsty. Be adamant, only give her water that is unpolluted, clear as crystal on what the score is, that maybe will even quench her thirst! That is, witness to the truth of what you stand for educationally, single-mindedly live for and, so help you God, would be willing to be padlocked for.

Why not? Such a joyful, rallying witness to the Spirit that drives us on to be good professional researchers, educators and graduate students — an exuberant testimony that we are thankfully engaged together in quality education for the sake of Christ's Rule, loving our neighbour, supported by the world-wide body of Christ: this is what we should unswervingly do and pray for. Our concern is not first of all whether we can insure that we get what is just for our circumstances. God will take care of that, not the Davis government. We may persevere in faith asking for that justice as tenaciously as the widow in Christ's parable did before her unjust judge (cf Luke 18:1-8). But we must seek first of all that *the Word for justice in education* be delivered to Queen's Park with the firm love, reckless wisdom, selfless dedication, and principled insight that will make God's ordinances for schooling known and legally protected for practice in Ontario as well as elsewhere in Canada. Such testimony, pressure, and existential fact will seem like burning coals on Davis and Stephenson heads, says Proverbs 25, but don't worry. The LORD will make it right, *shalom* it, bring it off, full-fill what good is done.

You could understand the crux of our mission this way: people using Christ's Name have dirtied it with "degree mills" in this province; the government of Ontario is now saying, such use of religion means fraudulent education, and we are called upon to stop it; here is Bill 137.

We reply: yes, but you are offering stones instead of bread, and have slipped in a scorpion for our bag-lunch instead of fish (cf Luke 11:5-13). That is why we are mounting Operation Fish and Bread for the Ontario Government instead of its handout of scorpion and bag of stones. We don't want cake, Honourable Stephenson and Davis. We want to give you fresh fish and good bread to eat.

A person intent upon injustice is a stinking outrage to those who live innocently doing what is just:

whoever walks straight and has a habit of doing what is right is anathema to the godless one.

To be awed by somebody (in power) sets you up for getting caught in a trap: but whoever holds on tight to the LORD God shall be kept protectedly safe.

Many people are busy trying to get what they want from the strong-armed person who rules:

but what a woman or man rightly has coming to them shall come indeed from the LORD.

(Proverbs 29:27,25-26)

*Father in heaven,
We pray that you will make us indeed as innocent as doves and as street-wise as snakes as we deal with the honourable Ontario government, for Jesus Christ's sake, Amen.*

Issues

CCRCC-Quo Vadis?-part 5

Rev. Raymond J. Sikkema

May a "common sense of purpose" be assumed to exist between the various individuals, groups, and institutions of the land? May a Christian church addressing itself to the government of that land regarding the task and calling of the government, speak of a "common sense of purpose" among Christians and non-Christians alike? It is my conviction that any statements made on the basis of a common purpose betrays an erroneous understanding of the testimony of scripture regarding the task of government and constitutes a failure on the part of the church to say to the government what it ought to hear from the Word of the Lord.

Note well that I am not here talking about the question whether there are concerns in the land and of the land to which both the church and the government (must) address themselves. And I fully recognize that scripture not only asks us, as members of the church and as church organization, to place ourselves under the authority of the government, but also that it asks us to pray for those who are set to rule over us.

What I am concerned about is whether the church as church (as that institution that is charged with the tremendously serious task of proclaiming the Word of the Lord in these times of confusion and apostasy) is faithfully performing her task when she talks to the government about a "common sense of purpose" but does not at the same time call the government to the obedience of the Word.

The Apostle Paul, writing about the function, the task of the church, says in Ephesians 3, "To me, though I am the very least of all the saints, this grace was given, to preach to the gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places" (Eph. 3:8-10).

My concern at this point is not to debate whether Paul's reference to "the church" here should be understood to refer to the church institute or to the church organism. My concern here is with the content of the message which is to be made known to the principalities and the powers. That message is that Jesus Christ is Saviour and Lord. Outside of Jesus Christ all men are "strangers to the covenant of promise," they have "no hope," and are "without God in the world" (Eph. 2:12). And wherever that is so, and in as much as that is so, people, also governments, are caught in the

clutches of the lie. And where the lie is lived and proclaimed there the powers of death are able to do their destructive work.

Now I realize that a church, addressing itself to the government, cannot simply find a few choice texts and direct them to the government. But neither can the church claim to have fulfilled its task when its speaking fails to communicate the "radicality" of the gospel.

You see, I do not know why it was thought necessary or important to include a "Statement of Basic Principles" in a proposed communication to the government on a variety of topics. But if it is to be mentioned anywhere, then certainly in that statement of basic principles the heart of the Word of God must be laid bare to the recipient of this communication, that is, the government of Canada.

The scriptures indeed say that the whole human race is born of Adam. There is, if you will, a "unity of blood" which, as such, binds all people together. But the scriptures also talk about a fall into sin. And they say, already in Genesis 3:15, that God sets enmity between the seed of the woman and the seed of the serpent. There is a major, a radical break between "seed" and "seed", between people and people. In the New Testament that division — enmity — is characterized in the most absolute terms imaginable: "What partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God" (II Cor. 6:14-16).

It remains true that there is a "unity of blood" between all people in Adam. And you may take that in its most literal sense for its practicality. That is, the blood of the one human being can be transfused to another human being. But there is not a "unity of spirit" between all people. As a matter of fact, all people are members either of the kingdom of this world, or they are members of the kingdom of heaven. But no one can be a member of both kingdoms at the same time. It is an either-or situation for every person. And it is the awesome, but also glorious task of the church to communicate to those who are "strangers to the covenants of promise" that in Christ Jesus and through his Spirit people may be transferred from the kingdom of darkness to the glorious kingdom of our Lord.

What I have just written is, I believe, not only very biblical, but it was also commonly understood and confessed by reformed Christians. As a matter of fact, our Reformed predecessors had coined a

term, a word that expressed all of that very clearly and succinctly, the word "antithesis." The "doctrine of the antithesis" lay at the heart of the Reformed world and life view.

Now I read basic principle 1:07: "We recognize the unity of human life. As the image-bearer of the Almighty, each person is a multidimensional creature. Accordingly, every human being forms an integral part of a network of social and environmental relationships, each one having its own set of obligations. No person can therefore be justly served by laws and institutions in isolation from the diverse value communities of which he is a part" (Acts of Council, Nov. 1981, p. 84).

And now I ask myself, what happened to the doctrine of the antithesis? Because this article, far from speaking out of a confessional starting point that is rooted in the biblical doctrine of the antithesis, speaks out of the modern solidarity doctrine. And I would venture to say that the solidarity doctrine is born of the spirit of democracy — "all men are born and created equal" — and surely not of the Spirit of Christ.

Besides, I wonder what a government official is to understand by the sentence, "As image bearer of the Almighty, each person is a multidimensional creature." I'm not sure what being "a multidimensional creature" has to do with being an image bearer of God. But I do know that being an image bearer of the Creator means that man was set in the creation as that creature to whom God entrusted the responsibility to represent the authority of the Creator on this earth. And we confess that man was able to fulfill that task because the Lord placed man in covenant with himself and endowed him with gifts, specifically the gifts of true knowledge, righteousness, and holiness. Man was placed in office, called to serve as prophet, priest, and king! And he was given the gifts required to fulfill that office — the gifts of true knowledge, in order to be prophet, the gift of holiness, in order to be priest, and the gift of righteousness, in order to be king.

As a result of the fall into sin, however, man lost the gifts he needed to fulfill his threefold office. These gifts are restored to him only in Jesus Christ (Eph. 4:24 and Col. 3:10). But his calling remained. Man must be prophet, priest and king. That was the responsibility placed on man by the Creator, that he might bear the image — represent the authority of — his Creator. Since he has lost the gifts, however, man now became (what Prof. H. Van Til used to characterize as) a false prophet, a counterfeit priest, and a pretender king (See

H.R. Van Til, *The Calvinistic Concept of Culture*, p. 62). The conclusion is obvious. Only they who are in Christ Jesus, being renewed in knowledge, righteousness, and holiness after the image of Christ, can begin to be again what they were created to be, that is, image bearers of the Lord. All others deny that every day.

I believe, therefore, that talk about "the unity of life" and talk about being "image bearers of the Almighty," as that is done in basic principle 1:07, proclaims a message to the government that covers up the heart of the scripture's testimony on these things. That, in turn, allowed those who drew up this statement to come to this conclusion, "Accordingly, every human being forms an integral part of

a network of social and environmental relationships."

It is not clear to me what the full implication of this sentence is. Nor of the next sentence: "No person can, therefore, be justly served by laws and institutions in isolation from the diverse value communities of which he is a part." But it is clear that this line of thinking proceeds from a "solidarity of the human race" point of view, and not from a point of view which sees the members of the kingdom of heaven stand antithetically over against those who are of this world. And I'm afraid that it is that solidarity principle that gave rise to the idea that there is "a common sense of purpose" between the various individuals, groups, and institutions of the land. I, for one, reject that.

Conclusion - next week

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BARRISTERS, SOLICITORS, NOTARIES

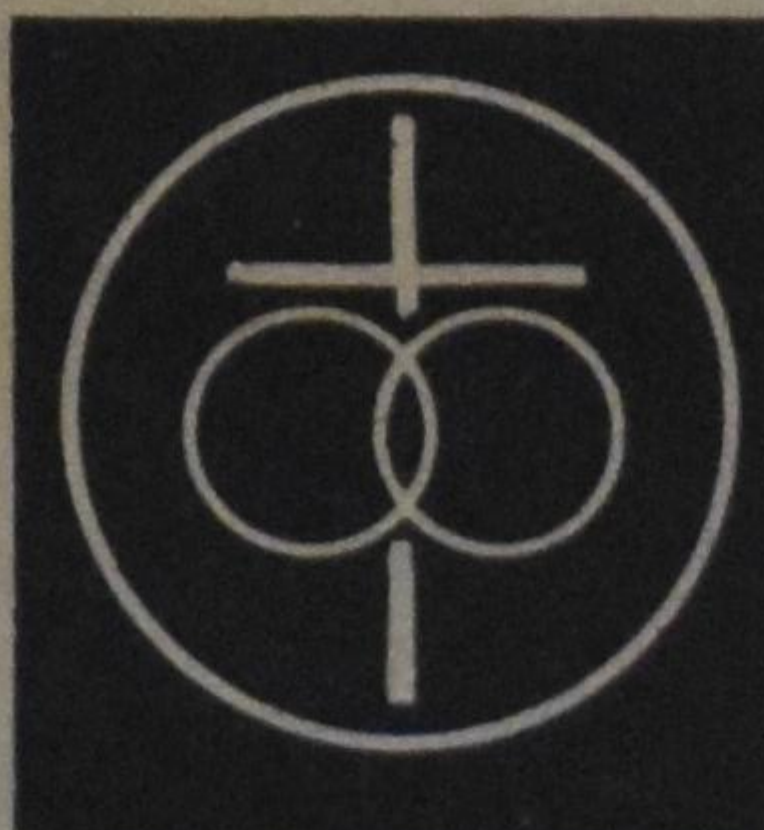
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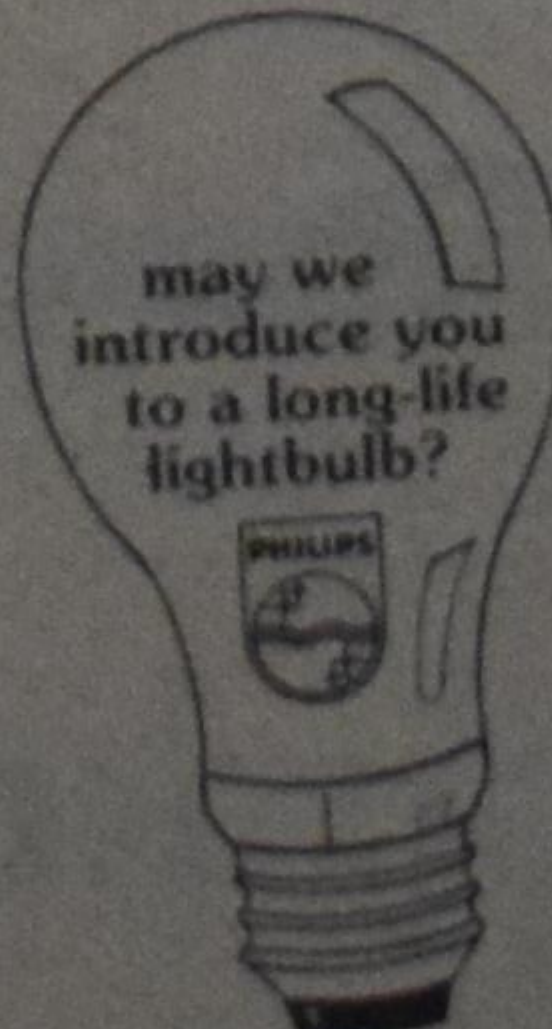
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Church

The radiance of faith

In remembrance of Hendrik Algra

Jack Hielema

The importance of the history of our Christian Reformed Church and of the Reformed Faith that we confess cannot be emphasized enough. If you don't know the roots of your life (its background and traditions) there is a good chance that you won't know where you are going. I mean this particularly in the "Christian" sense of the word. Life in all kinds of ways remains an empty and insignificant affair apart from an understanding out of which it was born and developed.

Personally, I thank God every day for the stupendous things that He accomplished in Christ through the lives of my parents, grandparents and a host of other godly people that I have known. One of these saints that God put on my pathway of life was Hendrik Algra. It was one of the great blessings of my 'promotion' that Hendrik Algra expressed his willingness to support me as a "paranymph" on that beautiful occasion.

How deeply grateful I am to the Lord for what this man by God's grace has meant to me and to thousands of others. It is a very biblical principle to imitate the counsel and example of other Christians (Cf. Eph. 5:1,2; 1 Thess. 1:16; 1 Peter 5:3, etc.). The Word of God emphasizes this because of the deep covenantal union that there exists between Christ and His people — the Head of the Body of which we are the members. Hendrik Algra used his life in the service of the King.

In one of the Dutch newspapers he was called: "A Calvinist — Full of Energy." That is what happens when



Dr. Hielema receives his doctorate from Dr. Hendrik Algra, right

you discover the marvel of those words which were read at his funeral service on June 1, 1982: "Be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain (1 Cor. 15:58)".

Let us be very thankful to God for men and women who were (are) "steadfast and immovable". "Algra", one of his successors as a Chief Editor of "Het Friesche Dagblad" (The Frisian Daily) pointed out: "had something in him of the Frisian seadike. From the outside (there was in him) the immovableness and undauntedness of the heavy blocks of stone — the waves of the sea could not easily go too high for him. On the inside (to those who knew him more intimately) there was in him the waving grass and the splendour of flowers".

Before his death Algra put some of his thoughts about the funeral service on paper. This is what he indicated: "In the service that will precede my funeral God's grace for sinners must be placed central. I would like it that a short meditation will be presented and that several readings will be given out of a number of Bible books and, furthermore, that there is going to be much singing. The service must not in any way be focused upon my life but upon the grace that is bestowed on us."

After the service his oldest son, a minister of the Gospel, explained that his father always had a very prominent place in their home. He spoke about Hendrik Algra in this way: "He continually surrounded his family with a great deal of care. He had many beautiful gifts, but he gave much attention to people who were gifted in other ways — not with intellect — but with a heart demonstrating love".

Allow me to say just a few

things yet about that newspaper description of Algra's life: "A Calvinist — Full of Energy". If one thing characterizes a Calvinist it is his constant desire, like that of John Calvin himself, to submit his life to the Holy Scriptures of God and to acknowledge the Lord as the great Ruler of heaven and earth. Thus understood, it is particularly a Calvinist who is full of energy because he sees and knows that nothing can be withdrawn in this world from the power and authority of Jesus Christ. Positively this means that in every sphere of existence Christ must be recognized as Lord and King.

Dr. Algra*** worked this great biblical principle out in the area of Christian education, Christian politics and Christian journalism. He loved his life in Christ. What an example he has been! I can understand why so many of his fellow-believers looked upon Algra's life with the Lord with feelings and thoughts bordering upon joy and ecstasy. His was a life of

Reformed faith and action. Such a life is at the same time of course a life of Christ-like humbleness and a child-like dependence upon the Lord.

It is my sincerest prayer that the joy and radiance that filled Algra's heart and life may also be ours for Christ's sake. Then the faith of our fathers will continue to arouse us to make this world truly "our Father's world". Christ must reign as King with or without us. It means that we, as God's people, must be in the frontlines of Christian activity. The decisions in our world of today are being made in the realm of economy, education, politics, labour-management relations, science, ecology and social contacts. If we as Christians are not there we aren't anywhere. Algra in his reformational view on life understood this very clearly. Let us all, like him, be caught up in the redemptive work of Christ for man and this world!

In his 'memoir' entitled: "My Work, My Life" Algra put his Christian vision together in these words: "Without the Bible, life would be like a night without stars. With the Bible it is like a day with sometimes big, but often small things, experienced by little people. But the sun keeps shining". Truly this man stood in "awe" before the Lord. May we too "stand still and consider" the marvelous things that God has done.

* The obtaining of a doctor's degree in theology.

** "A best man" in an academic event of this kind.

*** Dr. Algra received an honorary doctor's degree in the Social Sciences at the Free University in Amsterdam.

Dr. Hielema, minister in Calgary, served as director of Christian Television NCRV in The Netherlands for two years starting in 1976.

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Dutch

Persoverzicht



Carl
D. Tuyl

• 't Was hiep-hiep-hoera en beschuit met muisjes van de week. Helaas ben ik het recept voor kandeel kwijt en moest dus de geboorte van het koningskind zonder die traditionele drank vieren. En aangezien ik niet graag zo'n traditie opgeef verzoek ik lezers om mij een recept voor kandeel toe te sturen, zodat ik tenminste de geboorte van de volgende telg in stijl kan vieren. Mocht mijn oproep met succes bekroond worden dan zal ik het recept op deze plaats met u mijn lezers delen.

• De Provinciale Staten in Quebec konden het niet over hun hart verkrijgen om felicitaties naar Londen te sturen. Een beetje minnetjes vind ik dat!

• MacEachen en kornuiten zijn onder de druk van hun eigen fraktie bezweken en er komt nu een nieuwe begroting. Hoop doet leven, maar MacEachen maande al tot voorzichtigheid: zoals één zwaluw geen lente brengt, zal zeer zeker een begroting niet een twee drie voorspoed teweeg brengen. Het werd trouwens zo onderdehand wel tijd; het tekort dat in

November van het vorig jaar op zo'n 10 biljoen geschat werd, bleek dichterbij de 17 biljoen te zijn. Dit nogal sombere beeld gaat dan ook nog gepaard met andere problemen. De ambtenaren zowel als de automobilisten praten maar vast over stakingen. Het levensmiddelenpakket dat in mei 1981 \$233.30 kostte, vertegenwoordigde in dezelfde maand van dit jaar een prijs van \$260.80, en de inflatie stond op bijna 12%. Bovendien minderde het totaal van alle diensten en productie met 2%. Trudeau spreekt idealisties over de kunst van het bezuinigen, en gaat zonder twijfel de ambtenaren dwingen om zijn idealisme te aanvaarden.

• In Argentinië heeft generaal Galtieri, die de invasie in de Falklands in elkaar geknutseld had, zonder veel omhaal de bons gekregen. Hij is tijdelijk vervangen door zo'n andere man met twee pond onderscheidingen op zijn borst. Die militaire kliek daar zit wel in de penarie: de ruziënde generaals zoeken een nieuw regeringshoofd. Op de T.V. zagen we inmiddels beelden van dat „oorlogje” op de

Falklands; 'n frisse boel hoor!

• Begin en Reagan waren bij elkaar op visite in Washington om eens gezellig over dat andere „oorlogje” te babbelen. Reagan verzocht Begin vriendelijk om er een punt achter te zetten. Of er zat niet veel overtuigingskracht achter, of Begin dacht bij zich zelf „laat hem maar kletsen” want de Israëlische troepen staan zeer zeker niet op het punt van terugtrekken. Systematies wordt het westelijke gedeelte van Beiroet waar de Palestijnse Verzets Organisatie zich verschanst heeft, platgegooid. De burgerbevolking lijdt het meest, zoals altijd.

• We zijn ook weer gewaarschuwd voor het eten van teveel vet. Een studie in Amerika wees uit dat we meer peentjes en sla moeten eten, net als de konijnen. Ook geestrijke dranken, zo suggereerde het studie rapport, moeten in mate genuttigd worden. Daar hadden ze heus geen paar miljoen dollar voor uit hoeven te geven. Jaren geleden al gaf tante Katrien dat advies gratis en voor niemendal. „Als de wijn is in de man” zo plachtte ze te zeggen, „is de

wijsheid in de kan.” En als ik bij haar op visite was werd me met sterke nadruk op 't hart gedrukt om toch vooral mijn spinazie op te eten. „De arme kindertjes in Indie zouden er gek op zijn”, werd er dan aan toegevoegd om dat groene spul wat meer appetijtelijk te maken. Toen ik jaren later in Indie was bleek dat de kindertjes daar rijk of arm, niet eens wisten wat spinazie was.

• Verleden week mocht ik in Kingston op de Hollandse Dag spreken over „De blijde Christen in een snel veranderende wereld.” Dat kwam wel niet in de krant, maar het was toch een prachtig evenement. Ik wens u allen in deze rumoerige, veranderende, en onbestendige wereld toch de Christelijke blijheid toe. Bij synodebesluit is onze kerk weer 24 dominees rijker. Daar mogen we blij om zijn. Er waren er, geloof ik, maar twee bij die nog Hollands konden spreken. Wij, ouwtjes, die nog wat vasthouden aan onze Nederlandse cultuur, worden net zoals antirevolutionaire burgemeesters in Holland, een uitstervend geslacht.

Carl D. Tuyl



J. VanHarmelen

Onafhankelijkheidsdag!

Yom Ha'atsma'ut. De vijfde dag van de maand Iyar is vastgesteld als de officiële dag om de onafhankelijkheid van Israël te vieren, want het was op de vijfde dag van Iyar, 5708 dat Israël onafhankelijk werd verklaard. (14 mei 1948!). Het is in Israël een nationale maar ook een religieuze feestdag geworden.

Naarmate de jaren voorbijgaan begint er zich een traditie te vormen hoe men deze dag zal vieren. De liturgie voor een speciale dienst en een gids om deze feestdag te vieren wordt ontworpen door het Opperste Rabbinaat. Te zijner tijd zal deze Onafhankelijkheidsdag zijn plaats naast Hanukkah en Purim innemen.

In de diaspora wordt de Onafhankelijkheidsdag ook gezien als een dag van vreugde waarop men dankbaar is voor de grote bevrijding en de onderlinge afhankelijkheid tussen de Joden in Israël en hen in de diaspora. In Israël zelf gaat aan de Onafhankelijkheidsdag de Yom Hazikaron vooraf, een dag waarop allen die hun leven geofferd hebben in de vrijheidsoorlog worden herdacht. Velen van hen liggen begraven op de berg Herzl bij Jeruzalem, maar ook op andere plaatsen in de staat.

Het ministerie van defensie stuurt brieven aan alle families, die leden hebben verloren in deze grote strijd om de vrijheid, waarin de regering zijn medeleven wil tonen met het verlies van geliefden. Duizenden Joden mak-

en op de dag, die aan de onafhankelijkheidsdag vooraf gaat, een pelgrimage naar de berg waar Herzl begraven is, en staan op het plateau dat uitziet op Jeruzalem. 's Avonds worden de onafhankelijkheidsfakkels aangestoken. En in deze plechtigheid nemen officieel allerlei Joden deel, die van verschillende landen naar Israël zijn geëmigreerd. Nu zijn ze een in eigen land!

De stichting van de staat Israël begon eigenlijk 29 november 1947 toen de Organisatie van de Verenigde Naties besloot om het land Palestina te verdelen. En dat zou dan een jaar later plaatsvinden. Daar het Britse Mandaat echter op 14 mei 1948 afliep, werd Palestina min of meer aan zichzelf overgelaten. Onder leiding van Ben Goerion kwam echter een provisorische Joodse Raad Van State bijeen, die met algemene stemmen besloot tot het stichten van de Staat Israël over te gaan, en deze stichting officieel afkondigde. De nieuwe staat Israël werd onmiddellijk door buitenlandse regeringen erkend en op 11 mei 1949 werd Israël al toegelaten als lid van de Organisatie van de Verenigde Naties.

In de Verklaring van Onafhankelijkheid werd aan alle bewoners van het voor de Verenigde Naties aangewezen Joodse gebied gelijke rechten als staatsburgers gegarandeerd, zonder onderscheid van ras of godsdienst. Vrijheid, gerechtigheid en vrede als

„gegrondvest in de woorden van Israëls profeten” werd allen toegezegd en de gehele bevolking werd opgeroepen tot een gemeenschappelijke opbouw van de staat. Joodse ballingen werd meegedeeld dat de staat Israël hen een welkom toeriep.

Het antwoord op deze proclamatie was ontstellend. De Arabieren (van Libanon, Syrië, Transjordanie, Irak, Saoedi-Arabië, Egypte) vielen Israël aan. Wat moesten de Arabieren in Palestina doen? Israël vroeg hen te blijven, het Hoge Arabische Comité beval hen te vluchten, en als ze dat niet deden zouden ze nadat de Arabische legers de Joden na een week in de Middellandse zee gedreven hadden, als landverraders terechtgesteld worden. Er werd hevig gestreden, en vele Arabieren vluchtten weg. Velen dachten met een week weer terug te keren. Doch zelfs nu zijn ze nog niet terug! Israël won de strijd! Wie had dat ooit gedacht. Een ooggetuige schreef: „Tot verbazing van de wereld zegevierden de zij aan zij vechtende Joodse mannen en vrouwen in deze ongelijke strijd, zo dat begin 1949 een wapenstilstand van de laatste Arabische aanvallers werd afgedwongen!”

Een Jodenzendeling, ds. R. Bakker geeft het volgende verslag van de ontwikkeling van de situatie: „Na deze wapenstilstand drong Israël herhaaldelijk tevergeefs op vredesonderhandelingen aan, opdat de grillige landsgrenzen definitief konden worden rechtgetrokken en ook het probleem der achthonderd duizend Palestijns-Arabische vluchtelingen kon worden geregeld. Daarentegen werden enige honderduizenden in Arabische landen wonende Joden van huis en have beroofd. Deze beroofde vluchtelingen werden door Israël opgenomen. Voorstellen van de UNO en van Israël tot regeling van het probleem der Arabische vluchtelingen, die in kampen

langs Israëls grenzen een ellendig bestaan gingen leiden, bleven stuiten op de onwil van de Arabische leiders. De UNO en de Wereldraad van Kerken hebben intussen veel gedaan om het leed der vluchtelingen te verzachten. De Arabische leiders bleven echter eisen, dat Israël alle vluchtelingen weer zou opnemen. Om o.a. politieke en economische redenen was dit voor Israël, dat inmiddels een miljoen Joodse vluchtelingen en emigranten had opgenomen, een onmogelijkheid. Van Arabische zijde werd inmiddels een totale boycot op Israël ingezet en onophoudelijk grensovervallen ondernomen. Ingeleid door vele overvallen van zelfmoord-commando's, vanuit Egypte voorbereid. Rusland leverde daarvoor de wapenen. Na een laatste vergeefse oproep tot vrede door Israëls premier Ben Goerion werd op 29 oktober 1956 de dreiging doorbroken met een verrassende veldtocht, die de Egyptische tegenstand vernietigde en binnen zeven dagen heel het Sinai-schiereiland onder Israëls beheer bracht.

Op aandrang van de UNO trok Israël zich in maart 1957 binnen zijn grenzen terug, doch hield sindsdien de Golf van Akaba voor de scheepvaart op zijn zuidelijke haven Elath vrij.

Vrede met de Arabische buurlanden schijnt voor Israël thans (1958) nog ver af te zijn. En nog is er geen vrede (1982). Wel is het opmerkelijk dat ieder die er over schrijft gewoon is te zeggen: het is wonderlijk in onze ogen! Zulke geweldige overwinningen in vijf dagen, in zeven dagen, in een strijd met een overweldigende meerderheid van vijanden. Geen wonder dat velen de politieke wedergeboorte van Israël die plaatsvond op 14 mei 1948 toejuichen, en zich afvragen: zal er ook een geestelijke wedergeboorte op volgen? en zo ja, wanneer?

Dutch

Uit Nederland

□ Premier Dries van Agt heeft een korte regeringsverklaring afgelegd in de Tweede Kamer, waarin de hoofdlijnen van het beleid van het derde kabinet Van Agt uit de doeken wordt gedaan. Die hoofdlijnen komen neer op bevestiging van de sociale uitkeringen van boven het modale niveau en besparingen op de kinder-bijslag.

Alleenstaanden en gezinnen die rond moeten komen van een minimum-inkomen of uitkering krijgen een financieel extraatje. Met de ambtenaren gaat overlegd worden over een extra loon-offer. Het geld dat daar vrijkomt, moet tegemoet komen aan de werkgelegenheid - direct via de overheid of indirect via het bedrijfsleven dat van de overheid wat meer financiële speelruimte krijgt.

Overigens zal dit derde kabinet Van Agt maar kort regeren. Na alle waarschijn-

lijkheid zullen 8 september nieuwe verkiezingen worden gehouden.

□ N.a.v. het bezoek van Premier Mugabe van Zimbabwe aan Nederland, hebben beide landen in een gezamenlijke slotverklaring gezegd, dat er meer internationale pogingen moeten worden gedaan om Zuid-Afrika te dwingen de apartheidspolitiek op te geven. Mugabe zei op een persconferentie in Den Haag dat hij de Nederlandse regering niet heeft gevraagd sancties tegen Zuid-Afrika af te kondigen.

Hij maakte duidelijk, weinig effect te verwachten van economische sancties als die door een enkel land worden afgekondigd.

Nederland heeft zich, bij monde van premier Van Agt, uitgesproken voor wezenlijke hervormingen in Zuid-Afrika

die in overeenstemming zijn met de wensen van de gehele bevolking.

□ Nederland is voorstander van een internationale ontwapenings-organisatie, die toezicht zou moeten houden op de tenuitvoerlegging van ontwapeningsovereenkomst - en. Het betreft hier een voorstel, dat al werd ingediend in de Geneefse ontwapeningscommissie in 1973 en in 1978 herhaald werd op de eerste ontwapeningsconferentie van de Verenigde Naties. De Russen waren er toen op tegen en de Amerikanen stonden er nogal gereserveerd tegenover. Ditmaal wordt het Nederlandse voorstel gekoppeld aan een initiatief van Frankrijk.

□ Eind deze maand komt de Poolse hulpbisschop Czeslaw Domin naar Nederland om de hulpverlening aan Polen

opnieuw onder de aandacht te brengen van het Nederlandse volk. De animo hiervoor is de laatste tijd nogal verslapt, maar hulp blijft niettemin zeer gewenst.

Bisschop Domin, die in zijn land de hulpverlening via de Kerken coördineert, komt op uitnodiging van de Utrechtse aartsbisschop kardinaal Willebrands. Met hem mee reist zijn landgenoot Dr. Edzislav Pavlik, secretaris van de Poolse oecumenische raad. Het werkbezoek is georganiseerd door de stichting Mensen in Nood - Caritas Neerlandica, in overleg met de Nationale Stichting Hulp Polen.

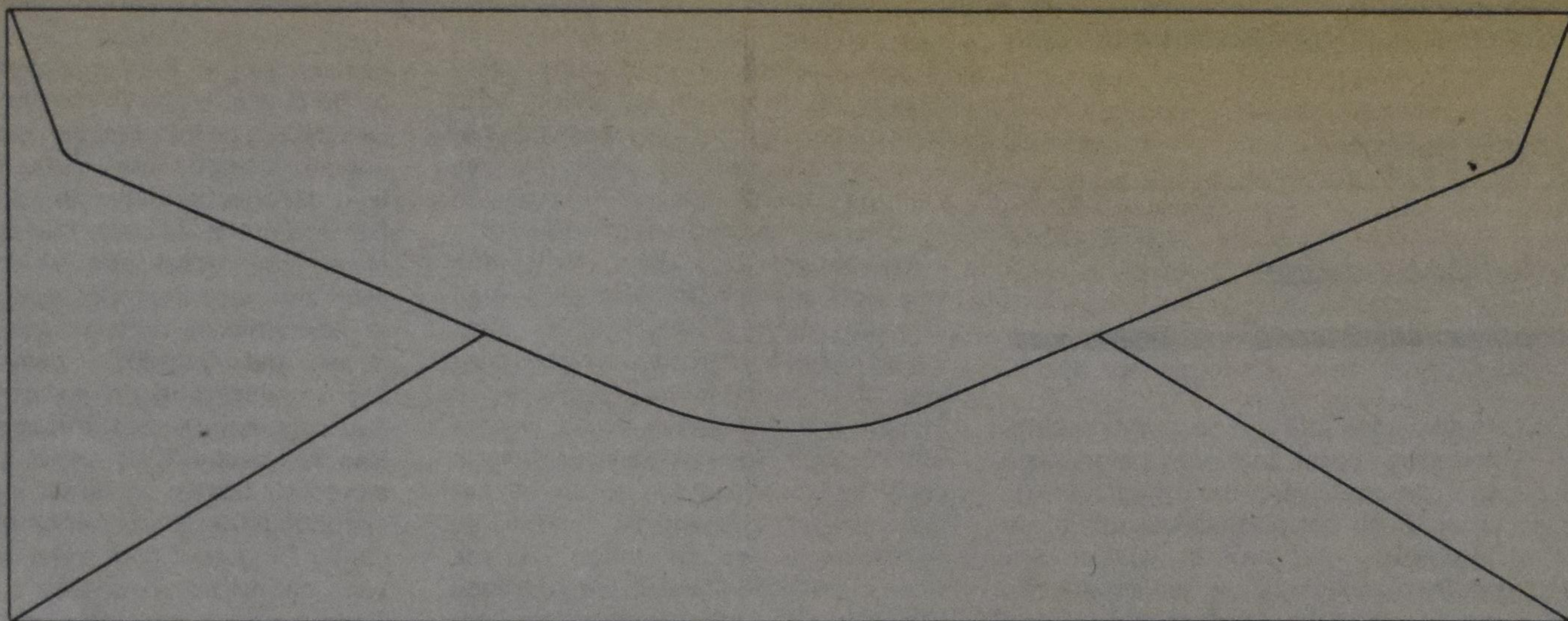
□ Argentinië heeft officieel laten weten dat de KLM, Air France en de Lufthansa niet meer mogen vliegen op Buenos Aires. Omgekeerd mag Aerolineas Argentinas

niet meer naar en van Nederland, Frankrijk en West-Duitsland vliegen. Het is een reactie op de handelsboycot van deze landen die daarmee Engeland in het Falkland-conflict steunen.

□ Nederland vindt het nu nog te vroeg om uitspraken te doen over eventuele druk op Israël. De regering wil daarmee wachten tot er Europees overleg is geweest. Volgens premier Van Agt is het ook niet het geschikte moment om een uitspraak te doen over de positie van het Nederlandse UNIFIL-detachement.

Binnenkort moet de veiligheidsraad zich uitspreken over een eventuele verlenging van het mandaat van UNIFIL. Verwacht wordt dat het voortbestaan van de vredesmacht in gevaar komt als Israël zich dan nog op Libanees grondgebied bevindt.

SCHRIJF VOOR UW RECHTEN



ONTARIO'S NIEUWE WET OP DE MENSENRECHTEN WERD VAN KRACHT OP 15 JUNI

Onze nieuwe wet is gebaseerd op een heel eenvoudig maar krachtig idee: Iedere persoon die in deze provincie woont is even belangrijk. En de innerlijke waarde en waardigheid van ieder mens zou moeten worden erkend teneinde een klimaat van onderling respect en begrip te scheppen.

Hier zijn enkele hoofdpunten van de nieuwe wet: **DISCRIMINATIE OP RAS, ACHTERGROND EN GODSDIENST.** Iedereen heeft het recht op gelijke behandeling in werkgelegenheid, woongelegenheid, goederen, diensten en faciliteiten ongeacht ras, kleur, afkomst, ethnische oorsprong, land van oorsprong, of geloofsovertuiging.

HANDICAP. Ieder mens met een lichamelijke of ontwikkelingshandicap heeft het recht op gelijke behandeling onder deze wet. **WERKGELEGENHEID.** De wet is uitgebreid om discriminatie tegen gehandicapten, personen

tussen 18 en 65 jaar, en tegen mensen op grond van hun familie-status, te verbieden.

TEGENWERKING. Ieder mens heeft het recht om vrij te blijven van tegenwerking vanwege deze verboden gronden in woon- en werkgelegenheid. En onwelkome seksuele voorstellen door personen in een gezagspositie zijn verboden.

De wet werkt deze en andere voorzieningen grondig uit en staat in sommige gevallen uitzonderingen toe. Wij zouden u graag een exemplaar, en uw eigen gids voor de wet, willen sturen, zodat u alle onderdelen ook kunt lezen.

Schrijf naar: Ontario Human Rights Commission, Queen's Park, Toronto, Ontario M7A 1A2. Of bel: (416) 965-6841 of 1-800-268-9004.

En zie hoe de nieuwe wet nog een eenvoudig maar krachtig idee steunt: Samen zijn we Ontario.

 **Ontario**
Human Rights Commission
Hon. Russell H. Ramsay
Minister of Labour
Canon Borden Purcell
Chairman

Rideau Kanaal bestaat 150 jaar

door Marcus Van Steen

(Canadian Scene) — Het Rideau Kanaal dat door het schilderachtige zuid-oostelijke deel van Ontario - van Ottawa naar Kingston - loopt kwam in 1832 gereed. En dit jaar wordt er dan ook feest gevierd om dit feit te gedenken.

Het kanaal werd oorspronkelijk gegraven als een militair project om een veilige en snelle route te verkrijgen voor het vervoer van soldaten en voorzieningen van Montreal naar Upper Canada. Men herinnerde zich maar al te goed de oorlog van 1812 toen de Amerikanen herhaaldelijk vervoer via de St. Lawrence rivier onmogelijk maakten door militaire acties. Door middel van het Rideau Kanaal konden militaire versterkingen veilig en snel van Montreal naar Ottawa gebracht worden via de Ottawa rivier en vandaar via het nieuwe kanaal naar Fort Henry in Kingston.

Het kostte zes jaar om het kanaal te graven. Het project stond onder leiding van Kolonel John By. Zijn hoofdkwartier, op het punt waar de Ottawa Rivier en het Rideau Kanaal elkaar ontmoeten, werd Bytown genoemd en het is zo blijven heten tot de naam in 1855 veranderd werd in Ottawa.

Het kanaal dat nu vrijwel alleen door pleziervaartuigen gebruikt wordt, is 198 km. lang en het is het langste kanaal in Canada. Het heeft 47 sluizen en is 1.67 meter diep. Het loopt door prachtige beboste gebieden en langs tal van kleine boerderijtjes om tenslotte via een groot aantal meren en meertjes Kingston

Vervolg op blz. 15

Dutch

Het psalm-of gezangversje: Is de gewoonte ook door immigranten overgebracht?

De Wekker — Op veel Christelijke scholen is het gebruikelijk dat de kinderen elke week een vers uit het Liedboek van de kerken uit het hoofd leren. Er zijn ook Christelijke scholen, die deze gewoonte hebben afgeschaft, omdat de onderwijsgeevenden vinden dat er in die verzen woorden staan die kinderen niet begrijpen. Dat zouden die mensen overigens de kinderen kunnen verklaren in de klas. Er staan in geschiedenisboeken ook woorden, die verklaard moeten worden.

In „Centraal Weekblad” (ten dienste van de Geref.

Kerken) vertelt ds. D.N. Wouters uit Amsterdam:

„Toen wij op de lagere school waren, was het voor ons de gewoonste zaak van de wereld dat we iedere maandag een Psalmversje moesten opzeggen. Wanneer we een aantal keren het vers feilloos kenden kregen we zelfs een prentje of een geïllustreerde Bijbeltekst als beloning. Zo werden we vertrouwd gemaakt met de oude berijming van het Psalmboek. Niemand vroeg zich af of die jonge kinderen al die plechtige oud-Nederlandse zinnen wel begripen konden. Zoals een

leuning behoort bij een trap, zo behoorde het Psalmversje bij de maandagmorgen.

Onlangs stond ik bij het bed van een van onze oudste gemeenteleden. Ziek was hij niet, maar zijn levenskaars was schoon opgebrand. Zijn geest zweefde ver weg en hij was moeilijk te bereiken. Ik probeerde contact met hem te krijgen door een regel uit het oude Psalmboek te citeren:

„God heb ik lief ...” Zijn reactie was opvallend. Met duidelijke stem zei hij het eerste vers van Psalm 116 op. Hij liet er geen twijfel over

bestaan dat dit vers hem uit het hart gegrepen was. Het was het laatste getuigenis van zijn geloof, vóór de vlam van zijn kaars doofde.

Later op de dag reed ik op mijn fiets naar de binnenstad. Ik kreeg een leuke band en zocht naar een zaak waar de band gerepareerd kon worden. Ik trof het: vlakbij was een fietsenstalling waar ik een fluitende fietsenmaker aantrof. Tot mijn verbazing hoorde ik dat het versje dat hij floot niet iets uit de top-tien was, maar uitgerekend het Psalmversje dat ik kort daarvoor uit de mond van ons oude gemeentelid had gehoord.

Ik vroeg hem of hij wist wat hij floot. Hij zei dat hij „God heb ik lief” altijd zo'n mooi versje had gevonden. In een kerk kwam hij zelden of nooit,

maar de versjes die hij vroeger aan de overkant had geleerd was hij niet vergeten.

De school aan de andere kant van de straat is door gebrek aan leerlingen allang opgeheven. Maar het Psalmversje dat de leerlingen daar op maandagmorgen moesten opzeggen is niet in het vergeetboek geraakt. In de één of andere fietsenzaak kun je het plotseling tegenkomen als het gefloten wordt door een onkerkelijke Amsterdammer. Zo functioneert het oude Psalmvers nog steeds als leuning voor de trap naar boven, naar God.

Het is maar goed dat ze zich vroeger niet bezorgd hebben afgevraagd of die jonge kinderen de oud-Nederlandse zinnen van het Psalmboek wel begrijpen konden.”

De dood heeft nooit genoeg

door ds. L.H. Kwast

Centraal Weekblad — Mijn grootvader kwam heel ver uit de vorige eeuw. Hij kwam uit een eeuw waarin mensen met de dood vertrouwd waren dan wij, hun nazaten. Mijn grootvader verloor zijn beide ouders in één week, toen de cholera haar gebruikelijke ronde deed.

Herkenning van het feit

In die eeuw was het gewoon dat tot de uitzet van de bruid twee doodshemden behoorden. Ze lagen in een aparte lade in het kabinet. Hoe vaak werd niet een klein kistje weggedragen!

De mensen van toen wisten dat de dood een metgezel is. Als in een buurtschap iemand was gestorven, legden buurvrouwen de dode af en had iedereen in de omtrek zijn vastgelegde plicht. De één stelde paard en wagen ter beschikking, de ander schaarde zich in de rij van dragers.

Het waren kleine mensen en van beschaving wisten ze heel weinig af. Ze wisten wel van de korte spanne tijds die een mens gegeven is en ze richtten hun leven daarnaar in.

Er was in hen iets van een jonge vrouw uit een bijbelboek die tegen haar schoonmoeder zei: „Waar gij zult sterven, zal ik sterven, en daar zal ik begraven liggen”.

Ergens tussen de tijd van toen en die van nu moet een breuk lopen. Want vandaag komt de dood niet meer van God, zeggen vele mensen. De betrekkingen met God zijn verbroken. Dan kan er ook geen engel des doods meer bestaan. De dood is lot geworden waarmee misschien een schikking kan worden getroffen. Zijn komst kan worden uitgesteld. Zijn komst kan ook met haast worden opgeroepen als een mens van verder leven wil afzien. De dood op bestelling: ook dat hebben mensen van nu als hun onvervreemd bare recht opgeëist. Als de dood niet kan worden afgeschaft, dan laat hij zich wellicht uitnodigen als wij zijn komst voor geboden achten.

Het zijn andere tijden en wij zijn andere mensen.

Ons bekommeren om vele dingen

Vandaag moeten we hard lopen om mee te kunnen komen. Je moet, zeggen de mensen, een visie hebben op de wereld. Je moet voor of tegen een standpunt zijn. Je moet op de hoogte zijn van wat in een ver land gebeurt. Je moet achter de nodige informatie aan. Je moet actie voeren voor een ideaal, een recht, een politieke keuze.

Als ergens in de wereld opvallende dingen passeren, bespreken journalisten en cameramensen een plaats in het vliegtuig. En binnen en-

kele dagen worden nieuwe namen toegevoegd aan de eindeloze rij van namen die we al hebben moeten verwerken.

Of een koorts door de aderen van de tijdgenoten gaat! Maar overmorgen zullen het weer andere plaatsen in de wereld zijn. Overmorgen zullen weer andere namen in de pers opduiken. De onderdrukten van heden zullen dan de onderdrukkers zijn: Aan bitterheid onder de mensen is geen einde.

Maar hoog als de Japanse vulkaan, de *Foeijjama*, staat de dood aan de einder. Waar mensen ook zijn, overal zullen ze de berg van de dood aan de kim van hun leven zien. En zou het geen betere keuze zijn om de eigen levensakker zo te bestellen dat er tenminste een beetje oogst is in het uur van de komst van de dood?

Wij ontgaan hem niet. We zouden echter wel iets beter voorbereid kunnen zijn op zijn komst. Er zou in ons iets kunnen zijn van een aartsvader die tot zijn zonen zei wat nog gezegd moest worden, en toen zijn voeten terugtrok op het bed om te sterven.

Die aartsvader had een leven als een woedende zee achter de rug. Maar hij rustte aan het einde van zijn leven in God.

Rusten in God

Tegenwoordig staan andere termen in ons woordenboek. De mensen hebben het over relaxen en over recreatie. Ze raden elkaar aan er eens uit te vliegen of een weekendtrip te maken.

Rusten in God is anders. Het heeft te maken met kennis aan het boek dat wij bijbel noemen. Het heeft niet minder te maken met gebed. Het heeft te maken met geduld en wachten op God.

Gisteren en eergisteren zijn mensen gestorven die rustten in God. Hun handen zullen zich niet meer bewegen, maar ze hebben een herinnering nagelaten. De herinnering aan een vreemde vrede die in hun ogen oplichtte als de naam van God viel. Daarom wisten ze dat de dood niet meer is dan een engel van hem en geen noodlot en geen ramp.

CHRISTIAN STEWARDSHIP SERVICES

helpt u gaarne en gratis met het maken van uw testament, beschikkingen voor een spaarplan, of investering van eventuele gelden. De vertegenwoordiger van CSS is bereid om u thuis te bezoeken voor een vertrouwelijk gesprek, en is ook beschikbaar voor lezingen over het onderwerp van geld beheer.



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Ofbel: (416) 598-2181

De Belasting-vrije winkel in Toronto is nog steeds no. 1

Grote voorraden van kwaliteitsgoederen
houdt de prijzen laag.

Er gaat geen dag voorbij zonder dat een van onze klanten, de internationale reiziger, ons vertelt dat onze prijzen verreweg de laagste zijn van die ze gezien hebben over de hele wereld in belastingvrije winkels. Het is inderdaad een genoegen de reacties te zien van Europese en Amerikaanse reizigers als ze onze prijzen horen en die omrekenen in hun eigen geld - ze zijn altijd prettig verrast.

50 jaar ervaring

50 jaar belastingvrije ervaring van La Belle Creole stelt ons in staat om grote voorraden van fijne wereldberoemde parfums en andere luxe artikelen in te kopen. Terwijl de prijzen van de meeste dingen omhoog gaan houden wij de prijzen in onze belastingvrije winkel zo laag mogelijk. Bijvoorbeeld: Nina Ricci's verrukkelijke parfum L'Air du Temps is slechts \$22.50 voor ¼ oz.; we hebben ook 4 oz. toiletwater voor \$19.95 en 3 voor de speciale prijs van \$55.00. Lanvin's Arpege is ook een heerlijk parfum die we hebben in de prijs van \$21.50 voor 7.5 ml. en de 60 ml. toiletwater spray voor \$14.95. Eau de cologne van 4711 is \$5.95 voor een fles van 100 ml.; 3 flessen voor de speciale prijs van \$16.50. Een 300 ml. fles is slechts \$13.95.

Ook cadeaus voor lage belastingvrije prijzen

Voor diegenen onder u die veel cadeaus moeten weggeven hebben we een aanbieding in Ecusson toiletwater; een fles van 1 oz. voor \$6.95, 3 flessen van 1 oz. voor \$19.00 en zes voor \$35.00; dit is nog binnen de grens van wat is toegestaan indien u naar Engeland reist. Onze prachtige selectie Omega horloges - een hooggewaardeerde naam in Europa - vanaf \$89.50 zijn mooie cadeaus voor uw familieleden. We hebben ook de welbekende Omega quartz. De prijzen van de meeste merken cigarettent houden we ook op \$6.50 per carton. En onze selectie sieraden, porcelen, zijden shawls en stropdassen zijn beroemd om de kwaliteit en lage prijzen!

Maak uw volgende trip naar het buitenland niet alleen plezierig maar ook de moeite waard. Alle prijzen in Canadese dollars. Geef uzelf ruimschoots de tijd voordat uw vliegtuig vertrekt om rond te kijken naar deze en nog veel meer geweldige koopjes op de internationale airport van Toronto.

Voor meer inlichtingen kunt u bellen (416) 676-2857

Rideau Kanaal

Vervolg van blz. 14

aan Lake Ontario te bereiken.

Een aantal van deze plaatsen is thans druk bezig met de voorbereiding van festiviteiten.

Een van de interessantste evenementen, die tevens een schakel vormt tussen alle andere festiviteiten, is een soort van heropvoering van de reis die Kolonel By maakte nadat het kanaal in 1832 was gereedgekomen. Dereis wordt gemaakt met een antieke stoomboot van 12 tot 25 juni.

In juli wordt in Kingston een reis naar Ottawa begonnen door een hele vloot van allerlei verschillende stoomboten, waar boten bij zullen zijn die meer dan honderd jaar oud zijn. En in augustus wordt er in Rideau Ferry een tentoonstelling gehouden van antieke boten. Er wordt verwacht dat er meer dan honderd antieke motorboten van over heel Noord Amerika aanwezig zullen zijn.

Voor volledige inlichtingen over het Rideau kanaal en wat u er al zo doen kunt in uw vakantie kunt u aanvragen bij Parks Canada, 12 Maple Avenue North, Smith's Falls, Ontario, K7A 1Z5. U kunt ook opbellen: (613) 283-5170.

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99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

THANKS

HAANSTRA: We, Harvey and Joyce, thank our children and grandchildren for their love and thoughtfulness shown on our 35th Wedding Anniversary. Thanks to all our friends far and near for the many cards and visits, but above all we thank the Lord for the many blessings we shared in our 35 years together.

Post Office, York, ON N0A 1R0

RUTGERS: We would like to thank our children, grandchildren and friends, for the many best wishes, gifts and cards on the occasion of our 30th Wedding Anniversary. Above all we thank our heavenly Father for his wonderful care and blessings.

Bill and Gay Rutgers, R.R.#2, Mallorytown, Ont.

SPIKMAN:

Thank you!
On the eighth of May,
We had a wonderful day!
Our 50th Wedding Anniversary we celebrated,
And what a happy day you helped us make it.
Thank you to all who came from far and near,
Your presence, flowers, gifts and cards
We'll cherish and hold very dear.
Thank you all so very much
You gave our day that "special touch".
Mr. and Mrs. Ralph Spikman,
Guelph, Ont.

WILDEBOER: Our well meant thanks to everyone who made our 50th Wedding Anniversary an unforgettable one. Thanks for your thoughtfulness expressed in the form of the many cards, letters, flowers and handshakes.
William and Jo Wildeboer, Trinity Towers, 7900 McLaughlin Rd. S., Apt. #206, Brampton, Ont.

BIRTHS

CURRIE: The Lord has blessed us with the birth of our first child, a healthy baby girl, ERIN MELISSA, born June 15, 1982, weighing 8 lbs., 10 oz., in Strathroy, Ont. First grandchild for Mr. and Mrs. J. Currie and Mr. and Mrs. A. Rutgers, both of Mississauga, Ont. Rick and Sylvia Currie, 78 Burns St., Strathroy, ON N7G 1E6

GROEN: Once again God has blessed us with a very precious gift. Jerry and Grace joyfully announce the arrival of their fourth child, a son, DANIEL ROBERT. He was welcomed by Marceé, Jeremy and Derek on June 8, 1982. Proud grandparents are Mr. and Mrs. J. Karsten and Mrs. A. Groen.
R.R.#5, Hagersville, ON N0A 1H0

KOSKAMP: On May 18, 1982, God has given us a daughter, NADEGE SOUNOGO - (God's joy), baptised on June 4, 1982. Grandparents: Mr. and Mrs. R. Koskamp, St. Mary's, Ont., and Mr. and Mrs. Nsoh, Bongo, Ghana.
Henk and Rose Koskamp, B.P. 3833, Ouagadougou, Upper Volta

BIRTHS

BEBINGH: With thankfulness to God, Bert and Jacqueline joyfully announce the birth of their son, CHRISTOPHER LEIGH, born April 14, 1982. A welcomed brother for Bert-John, Coby, Trevor. The seventh grandchild for Mrs. J. Fekken, Sarnia, the twelfth grandchild for Mr. and Mrs. D.J. Bebingh, Forest.
Proud parents: Bert and Jacqueline Bebingh, 56 Main St. S., Forest, ON N0N 1J0

DROPPERT: "Worthy art thou, our Lord and our God, to receive glory and honour and power; for thou didst create all things, and because of thy will they existed, and were created" (Revelation 4:11).
With great joy and thankfulness to our God, we, Paul and Diane, announce the birth of our second child, DAVID PAUL, a little brother for Rachel, born June 13, 1982, weighing 9 lbs., 8 1/2 oz. Fifth grandchild for Mr. and Mrs. W.N. Veenhof of St. Catharines and ninth grandchild for Mr. and Mrs. Droppert of Smithville, Ont. Great-grandparents are: Mrs. Corrie Droppert, The Netherlands, Mr. and Mrs. A. Spoelstra, The Netherlands, and Mr. and Mrs. W.F. Veenhof, St. Catharines, Ont.

GULLION: "Jesus loves the little children."
On April 5, 1982, in Peace River, Alta., we were blessed by the Lord with the birth of our first child, a boy, RICHARD CHARLES. Proud parents are Marcel and Helen (nee Vandenberg) Gullion; 2nd grandchild for Mr. and Mrs. Charles Gullion of Desmarais, Alta., 3rd grandchild for Mr. and Mrs. Richard Vandenberg of Sarnia, Ont.
Present address: c/o RCMP, Box #94, Fort Vermilion, Alta.

POSTUMA: Rev. John and Marge Postuma give thanks to the Lord for the wonderful gift of their daughter, SARAH DANIELLE, born on June 19, 1982. A welcome sister for Theodore, Christine, Michele and Laura.
R.R.#1, Highway #5, Waterdown, Ont.

TEN BRINK: Thankful to God, the creator of all life, we rejoice in the birth of our daughter, ELIZABETH HEATHER, born on May 3, 1982. A sister for Reuben and Rebecca; 23rd grandchild for Mr. Marten Van Dyk and 6th grandchild for Mr. and Mrs. Jan ten Brink.
Gerry and Margaret ten Brink, R.R.#2, Cornwall, ON K6H 5R6

TIMMERMAN: With thanks to God we, Harm and Joan joyfully announce the shared birth of our third daughter, ASHLEY LYNN. Born June 21, 1982. Ashley weighed 8 lbs., 4 oz. She is a welcomed sister for Jennifer and Stephanie. Sixth grandchild for Mr. and Mrs. C. Timmerman, Caistor Centre, and fifth grandchild for Mr. and Mrs. R. Veldman, Fruitland.
Home address: R.R.#2, St. George, ON N0E 1N0

TON: God richly blessed us with the birth of our 8th child, a son, DAVID LEONARD. Thankful parents, Peter and Sylvia Ton (nee Talstra). A brother for Jacqueline, Frances, Peter, Irene, Christianne, Laura and Erica.
June 16, 1982.
R.R.#8, Dunnville, ON N1A 2W7

VEENSTRA: We received with joy, a gift of life, our daughter, ERIN CAITLYN, born in Scarborough, June 2, 1982. Grandparents: Rev. and Mrs. C.W. Lynn of Scarborough and Mr. and Mrs. P. Veenstra of St. Catharines. As we return to our posting on the mission field on June 27, 1982, please add your prayers to ours, as we ask God for guidance and blessing as we seek to serve him there.
Drs. Fred and Hazel Veenstra and brother Ryan, Mkar Christian Hospital, Sum-CRC, P.O. Box #261, Jos, Nigeria.

BIRTHS

WELBOURN: Dave and Henrietta are thankful to the Lord for blessing them with their second child, a daughter, ERIN REBECCA on June 10, 1982. She is a welcomed sister for Nathan; 22nd grandchild for Mrs. R. Boverhof of Wellandport and 4th grandchild for Mr. and Mrs. W.G. Welbourn of Scarborough and Mrs. S. Welbourn of Toronto.
109 Diltz Rd., Dunnville, Ont.

YSSELSTEIN: We, John and Helen Ysselstein, are thankful to God for he has blessed us with the arrival of a son, SJERP WILLEM, born June 3, 1982, weighing 7 lb., 14 oz. His happy grandparents are Mr. and Mrs. J. Meyers of Niagara-on-the-Lake and Mr. and Mrs. S. Ysselstein of Woodstock.
R.R.#4, Woodstock, Ont.

MARRIAGES

BOUMA-VAN DIJK: Mr. and Mrs. Joe Bouma of Bowmanville, Ont. and Mr. and Mrs. M. Van Dijk of Oshawa, would like to announce the marriage of their children, JOHN and LILIAN. The wedding will take place, D.V., on Saturday, July 3, 1982, at 4 p.m., in Zion Chr. Ref. Church of Oshawa. Rev. P. De Haan officiating.
Future address: R.R.#2, Newcastle, ON L0A 1H0

CARTER-VAN DYK: John and Zella Carter of Fingal, Ont. and George and Gerda Van Dyk of Agincourt, Ont., are happy to announce the forthcoming marriage of their children, NANCY and BILL. The ceremony will take place on Saturday, July 24, 1982, at the Fingal United Church, Fingal, Ont. Future address: 163 Mary St., P.O. Box #342, Dutton, Ont.

VAN HAREN-RIETEMA: Mr. and Mrs. John Van Haren of Lacombe and Mr. and Mrs. Neil Rietema of Bentley, are pleased to announce the forthcoming marriage of their children, GRACE and BEN. They will pledge their lives to one another before God and his people on July 23, 1982, the Lord willing, at 2 p.m., in the First Chr. Ref. Church in Lacombe, Alta. Rev. H. Salomons officiating.
Future address: Box #29, Bentley, AB T0C 0J0

VEENBAAS-VAN HARTEN: Mr. and Mrs. Popke Veenbaas of Abbotsford, BC, and Mr. and Mrs. Henk Van Harten of Brantford, Ont., are pleased to announce the forthcoming marriage of their children, GRACE and LEONARD. The ceremony will take place, the Lord willing, at 7:00 p.m., on Friday, July 9, 1982, in the Second Chr. Ref. Church of Abbotsford. Rev. A. Van Hoff will lead the ceremony.

VANDERHORST-KENNEDY: DINY, daughter of Mr. and Mrs. Albert Vanderhorst of Barrie, Ont., and HOWARD, son of Mr. and Mrs. George Kennedy of Meadow Lake, Sask., wish to announce our union in marriage. On July 31, 1982 at 3:00 p.m. in the Good Shepherd Lutheran Church of Meadow Lake, Sask., we shall make our vows to each other and the Lord. Pastor Roger Koester officiating.
Future address: Box #1136, Meadow, Lake, SK S0M 1V0

VANDERWAL-KIRNBAUER: Mr. and Mrs. Stan Vanderwal, of Varna, Ont., are pleased to announce the forthcoming marriage of their daughter, GAIL NORMA to GLEN WILFRED, son of Mr. and Mrs. Frank Kirnbauer of Stratford, Ont. The ceremony will take place, the Lord willing, on Friday, July 16, 1982, at 3:30 p.m., at the home of the bride's parents. Rev. A. Vandenberg officiating. In case of rain, the ceremony will take place in the Chr. Ref. Church, Clinton, Ont. Future address: R.R.#3, Stratford, Ont.

ANNIVERSARIES

Eindhoven Burlington
1932 1982
July 7

Psalm 116:7
With joy and thanksgiving to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents,

HARMEN and JISKJE DE HAAN
(nee Wolthuizen)

May the Lord continue to bless them and keep them in his care. Their grateful children and grandchildren.
Reception in the Chr. School, Walker's Line, from 7-9 p.m., on July 7, 1982.
Best wishes only.
Home address: 3260 New St., Apt. #116, Burlington, Ont.

Monster Brinston
1942 1982

With joy and thanksgiving to our Lord, we are pleased to announce the 40th Wedding Anniversary of dear parents and grandparents,

SYMON D. and CLASINA
DOESBURG
(nee Van der Kruk)

We wish them the Lord's blessings on this day and pray that he will continue to bless and care for them in the years ahead.
With love from your children and grandchildren:
Jenny
Tina
John & Ruth; Johnny, Steven, Melanie
Open house will be held, D.V., in Dixon's Corners Community Hall on Friday, July 16th, 1982, from 7:30 - 10:30.
Best wishes only.
Home address: R.R.#2, Brinston, ON K0E 1C0

Toronto Lucknow
1957 1982

July 27
With thanks to the Lord, we are happy to announce the 25th Wedding Anniversary of,

HENRY and HANNAH
HARTEMINK
(nee Brouwer)

May God grant them many more years of happiness.
Their children:
Chris
Bernie & Ruth Ann
Ivonne
Monica
Alex
Open house, July 24, 1982, 8:30 at Bernie Hartemink, R.R.#5, Lucknow, ON N0G 2H0
Home address: R.R.#5, Lucknow, ON N0G 2H0

Alton, Holland Taber, Alberta
1952 1982

June 26
The Lord willing, we hope to celebrate the 30th Wedding Anniversary of our dear parents and grandparents,

DICK and SINA KEMPE
(nee Wikkerink)

We thank and praise the Lord for his love and guidance shown towards them in these past 30 years and our prayer for them is that he will continue to bless and be near them in the years to come.
Their thankful children and grandchildren:
Wilma & Garth Bekkering;
Howard, Heather, Jennifer, Leanne — Grassy Lake, Alta.
Henry & Pearl Kempe; Joshua, Daniel — Grassy Lake, Alta.
Jack & Annette Kempe; Stacey — Taber, Alta.
Peter & Pat Kempe — Taber, Alta.
Ina & Jim Wall — Lethbridge, Alta.
Home address: 5423 44th Ave., Taber, AB T0K 2G0

Subscription Discount

A one-year subscription for only \$5.00 to all newlyweds whose marriage announcement appears here with future address.

ANNIVERSARIES

1957 1982

July 5
Wow! It's our parent's 25th and with deep gratitude to our God we joyfully announce the celebration of a beautiful and blessed marriage.

PETER and JOAN KAPTEYN
(nee Ellens)

with the fondest love from your children:
Bill
Erica
Raymond
Home address: 1002 Guthrie Dr., Sarnia, ON N7S 1X9

1932 1982
July 14

"Thy goodness and thy mercy Lord, will surely follow me, and in God's house forever more, my dwelling place shall be."
With joy and thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our dear parents,

ENTE JELLE and HILDA
SCHARRINGA
(nee Postma)

Our prayer is that the Lord will continue to bless them as he has done so abundantly in the past. Congratulations and love from your children, grandchildren and great-grandchildren.
Family and friends are welcomed to an open house on Wednesday, July 14, 1982, from 8 - 10 p.m., in the Fellowship Room of the First Chr. Ref. Church of Hamilton, Ont.
Best wishes only.
Home address: 307 Bowman St., Hamilton, ON L8S 2V4

Action Monkton
1957 1982

July 12
With gratitude to our heavenly Father, we hope to celebrate, the Lord willing, our 25th Wedding Anniversary on July 12, 1982.

DICK and BETTY TIMMERMAN
(nee Van Leeuwen)

Relatives and friends are invited to an open house on Monday, July 12, 1982, from 2-4 p.m. and 8-10 p.m. at our home.
Best wishes only.
Home address: R.R.#1, Monkton, Ont.; phone: 887-6919.

With thanks to the Lord, on June 28, 1982, we celebrated the 25th Wedding Anniversary of our parents,

PETER and SYLVIA
VANDERHOUT

Their loving children:
Cynthia & Tim Post (engaged)
Judy & Gerald Vanderlugt
Peter
Yvonne
Genesis 3:4.
Open house: 2-4 p.m., July 3, 1982.
Home address: 10 Taylor Cres., Greenville, ON L9H 6B2

OBITUARIES

On Wednesday, May 26, 1982, the Lord called from our family circle, in his 82nd year, our father, grandfather and great-grandfather,

JAN JOOSSE

into his presence to await the day of resurrection. We shall miss him here but rejoice that he "... justified through faith (has) peace with God through our Lord Jesus Christ ..." (Romans 5:1).
James & Lena Joosse — Calgary, Alta.
Nelly & Herman Berg — Sarnia, Ont.
Catharine & John Prange — Sarnia, Ont.
Harry & Lammie Joosse — Sarnia, Ont.
Madeline & John Jance — Springdale, Ont.
Sylvia & Peter Dykstra — Picture Butte, Alta.
35 grandchildren
20 great-grandchildren.

Classified Advertising

OBITUARIES

"It is the Lord who goes before you; he will be with you, he will not fail you or forsake you; do not fear or be dismayed" (Deut. 31:8).

ANNA CLAZINA HEEREMA
(nee Valstar)

Beloved wife of John Heerema. Suddenly on June 11, 1982, in her 79th year, the Lord called our mother, grandmother and great-grandmother home to be with him. Her children:

Joanne Heerema — Calgary, Alta.
Henk & Anne Heerema — Calgary, Alta.

Ina & Andy Kuyvenhoven — Grand Rapids, Mich.

Phil & Mary Heerema — Calgary, Alta.

John & Lois Heerema — South Lyon, Mich.

Tina & Richard De Vries — Calgary, Alta.

Len & Gerda Heerema — Vancouver, BC

Peter & Anne De Bruyne — Brampton, Ont.

Margaret & Arnold Sather — Whonnock, BC

Mark & Jane Heerema — Ingersoll, Ont.

41 grandchildren
4 great-grandchildren

Brother and sisters: Kees Valstar, Wim Valstar, Tryntje Jonker and Jo Huisman — all of Holland

The funeral service was held June 15, 1982, Rev. J. Hieleman and Rev. P. De Bruyne officiated.

Home address: 23 Langton Dr., Calgary, Alta.

On June 17, 1982, the Lord called unto himself,

ROY HAROLD JOAD

God lent him to us to love for 24 years and after a brief illness took him where there is no sorrow, pain or tears.

"Remember your Creator in the days of your youth" (Ecclesiastes 12:1a).

Beloved son of: Leonard and Dicky Joad

Dear brother of:
Kenneth

Neal

His fiancée, Hazel Todosey

Predeceased by his younger brother Wayne in 1973.

4611 - 15 St. S.W., Calgary, AB T2T 4B4

After a brief illness, our heavenly father took unto himself our beloved grandson, and nephew,

ROY HAROLD JOAD

at the age of 24 years in Calgary, Alta.

We know that the Lord never makes mistakes; he will comfort Roy's parents, Len and Dicky and his brothers and fiancée.

He is also our comfort on behalf of our other children and grandchildren.

Ken and Anna Riemersma, 1363/509 Lakeshore Rd., Burlington, ON L7S 1B2

Rijnsburg, Langley,
The Netherlands BC
Oct. 20, 1917 June 13, 1982

Psalm 116

In the early hours of Sunday, June 13, 1982, the Lord called home to himself, our beloved husband, father and grandfather,

CORNELIS VAN MUYEN

at the age of 64.

Dear husband of: Maria Van Muyen (nee VandenBosch).

Dear father and grandfather of:

Case & Annemarie Van Muyen;

Kerri, Jay, Sarah, Heather

Martin & Maryke Vanderlende;

Rebekah, Amelia

Al & Mary Van Muyen; Michelle,

Matthew

John Van Muyen & Irene Vander-

Velden (fiancée)

Andy Van Muyen

Jake Van Muyen

Arie Van Muyen

Calvin Van Muyen

Funeral service was held on Wednesday, June 16, 1982, at the Langley Chr. Ref. Church. Rev. Martin Contant officiated.

Home address: 20295 - 43A Ave., Langley, BC

OBITUARIES

"When I in righteousness at last Thy glorious face shall see, When all the weary night is passed, And I awake with Thee To view the glories that abide, Then, then I shall be satisfied" (Psalm 17:15).

The giver of life has called to his eternal home, on Monday, June 21, 1982, our dearly beloved husband, father, grandfather and great-grandfather,

GEORGE KOK

at the age of 76.

Dear husband of Hjnke Anna Postma for 53 years.

Loving father of:

Harry & Frances — London

John & Elizabeth — London

Ralph & Ann — Mt. Brydges

Eli & Annie — Coldstream

Ron & Hilda — Lobo

Wendy — London

Jerry & Barb — Melbourne

Loving Opa to 18 grandchildren and 3 great-grandchildren.

The funeral service was held on Wednesday, June 23, 1982, at 2:00 p.m. in the East Chr. Ref. Church of Strathroy, Ont. Rev. J. Tangelder officiated.

Home address: R.R.#4, Komoka, Ont.

TEACHERS

JARVIS: Jarvis District Christian School requests applications from qualified teachers for the position of **part-time kindergarten** teacher. This is our second year for kindergarten and will involve 2 days a week till Christmas and 3 days a week from January till June, 1983. Please sent applications to: Pete Weening, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0

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Wanted: semi-retired couple for doing light work; work consists of checking barns in exchange for free house and utilities and some wages. Contact: Arend Otten, Wellandport, 386-6437.

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Dresden Christian Reformed Church is interested in drawing more Christian Reformed families to their area. Therefore, it wishes to build up a list of applicants for potential job openings. Possible openings are in the areas of **machinery mechanics**, and **factory or office work** in a **vegetable processing plant**.

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MINISTERS NEEDED

CANADA'S CAPITAL: Calgary

Chr. Ref. Church, Ottawa, [East]

will be vacant in September, 1982. In this church of 90 families we see besides the normal challenges special ones such as creating awareness of the Chr. Ref. Church presence among the government, continuing the work with uninterested young adult members and with reshaping the liturgy into a more truly participatory form of worship. Ottawa has Christian elementary and high school, 2 universities. Any minister who feels that he could seriously consider serving God in this church please contact: C.G. Benckhuysen, Box #411, R.R. #2, Orleans, ON K1C 1T1; phone: (613) 824-2931.

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Swedish group fosters evangelism

UPPSALA, Sweden — The Swedish Lausanne Committee, the national arm of the Lausanne Committee for World Evangelization, is placing evangelization information and tools in the hands of ministers and other church workers in both the state church and the free churches, according to Dr. Agne Nordlander, the Committee's Chairman.

Nordlander, who is principal of Johannelunds Teologiska Institut here, stated that there was a new awareness in the churches of the need for personal evangelism. He pointed out that the Church of Sweden, the state church, was increasingly involved in evangelistic initiatives. The church's department of evangelism, he added, was providing leadership and resources, and one diocese had adapted a Campus Crusade for Christ programme for its use.

The Swedish Lausanne Committee, which is composed of ten representatives from the state church and free churches and ten representatives from para-church agencies, has translated and distributed the Lausanne movement's publications and made them available to Christian workers throughout Sweden.

Nordlander pointed out that about six percent of Sweden's eight million people attended church on a weekly basis. Over ninety percent of the population were affiliated with the Church of Sweden. In addition, about 130,000 were Roman Catholic, 100,000 were Pentecostals, 80,000 belonged to the Swedish Covenant Church, and 80,000 were Orthodox Church members.

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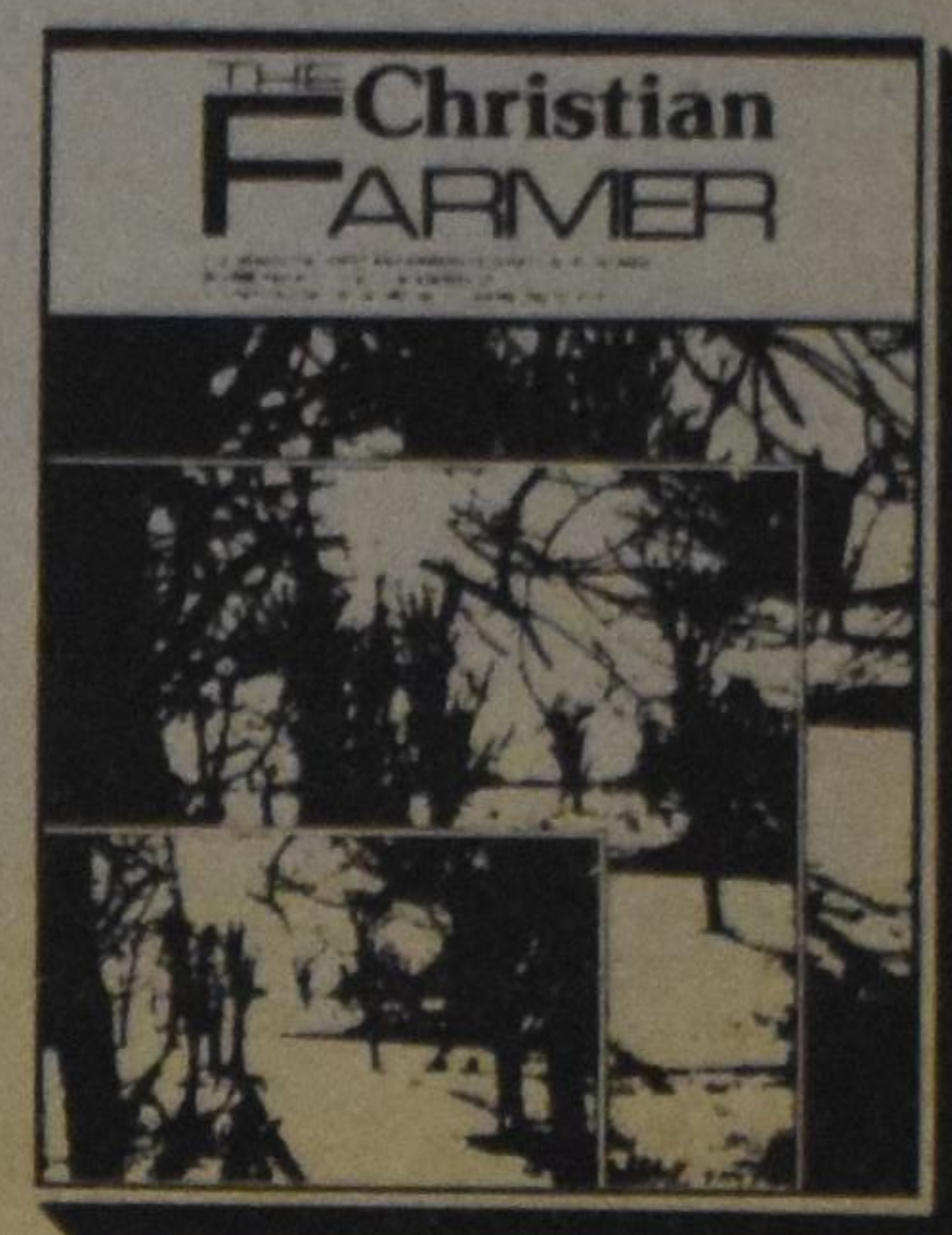
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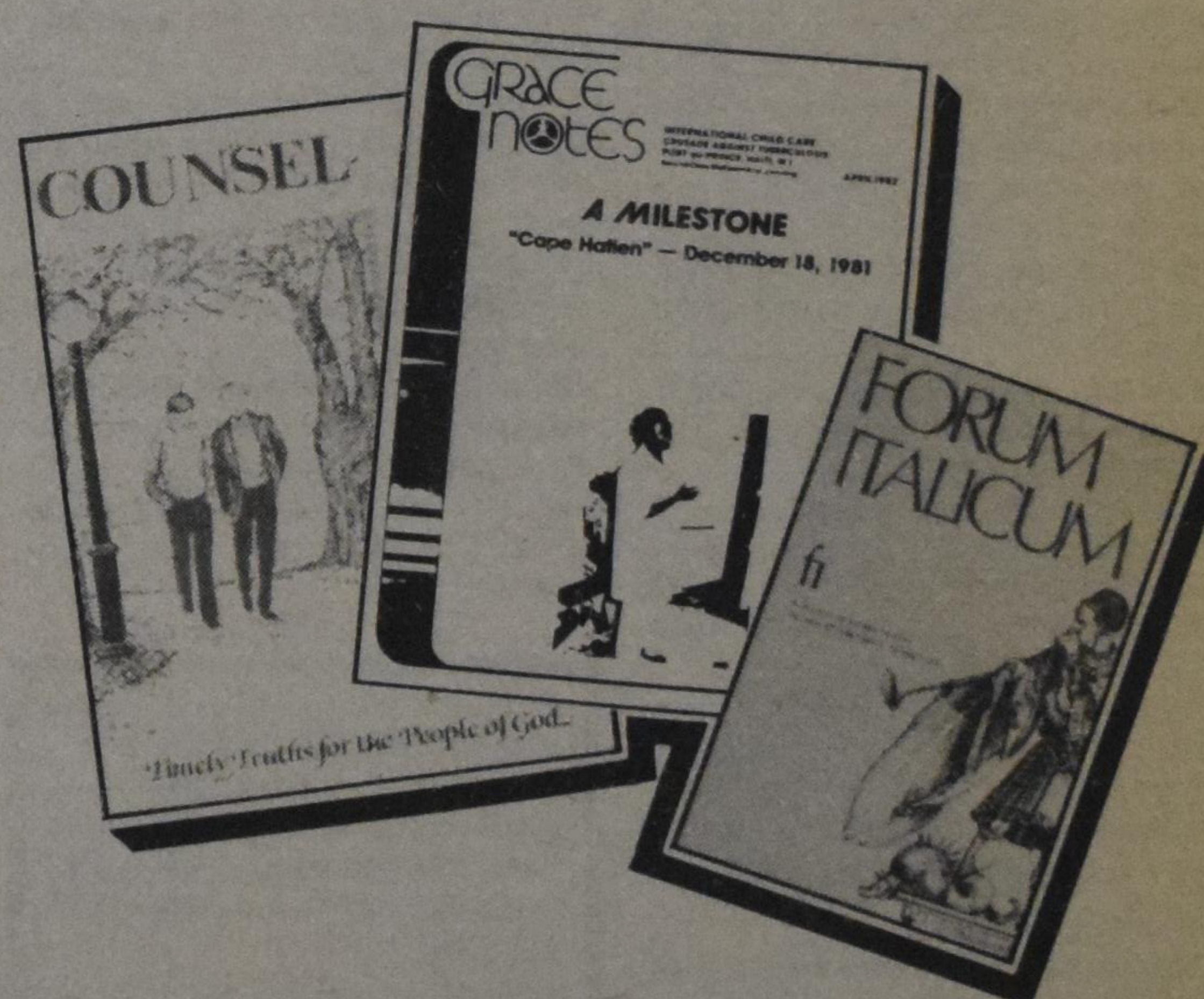
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Events

Synod Briefs

TEAC has literature focus

The Translation and Educational Assistance Committee has a new name and a new focus. It will now be known as the World Literature Committee of the Christian Reformed Church and its focus will be on the preparation and publication of Reformed literature in foreign languages. TEAC used to offer education-

al assistance but that mandate has been shifted over to another committee. The World Literature Committee will consist of one representative from Calvin College, Back to God Hour, Home Missions, World Missions, Board of

Publications, and CRWRC and a few members at large. The committee has an ambitious mandate. The committee will have several sub-committees dealing with various language groups: Arabic, Spanish, Chinese, etc.

French ministry moves

The French language ministry of the Back To God Hour is moving from Paris, France to Palos Heights, Illinois. The French-language minister, Rev. Aaron Kayayan, will also move to Chicago where the ministry will be incorporated into the regular element of the broadcast ministry.

Bible Way revised

A revision of the Bible Way Curriculum for junior high students (Bible Crossroads) was approved by Synod. Rather than following a quarterly pattern as found in the Footprints through Guide materials, Crossroads will be organized in terms of a core course and various electives.

Hollandse Dag

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For more information or registration materials:

AACS

229 College Street

Toronto, ON M5T 1R4

Telephone: (416) 979-2331

Calendar of events

July 6-8 Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4

July 5-16 SPICE program to be held on July 5-16 in the Hamilton District Christian High, 28 Athens St., Hamilton, Ont. See ad for more details.

July 30 - Aug. 2 All in the Family. 24th annual AACS conference to be held July 30 - August 2 at Niagara Christian College, Fort Erie. Fellowship with hundreds of Christian families; participate in workshops on the elderly, singles, special children, teens, sexuality, and more. Childrens program. Camping or dorms. Register with AACS, 229 College St., Toronto, ON M5T 1R4; phone: (416) 979-2331.

Sept. 22-25 Racom Tours with a Purpose, \$150.00. Deadline July 30 or when full. (See ad for more details).

Sept. 25 25th Annual Convention of the Ontario Chr. Ref. Sunday School Teachers' Association in the Immanuel Chr. Ref. Church, Hamilton and the Hamilton District Christian High School; 9:00 a.m. Registration; 10:00 a.m. Rev. A. Kuyvenhoven speaks; 1:00 p.m. and 2:45 p.m. workshops; 5:00 p.m. banquet.

Sept. 13/82 Training for Evangelism seminars. See ad this page for March 18/83 further details.

Aug. 13-17 The 1982 North American Young Calvinist Convention is being held at the University of Guelph. The convention's theme is "Bloom With Joy."

Aug. 15 The Young Calvinists invite you to their outdoor Sunday evening worship service in the University of Guelph's stadium at 7:30 p.m., weather permitting.

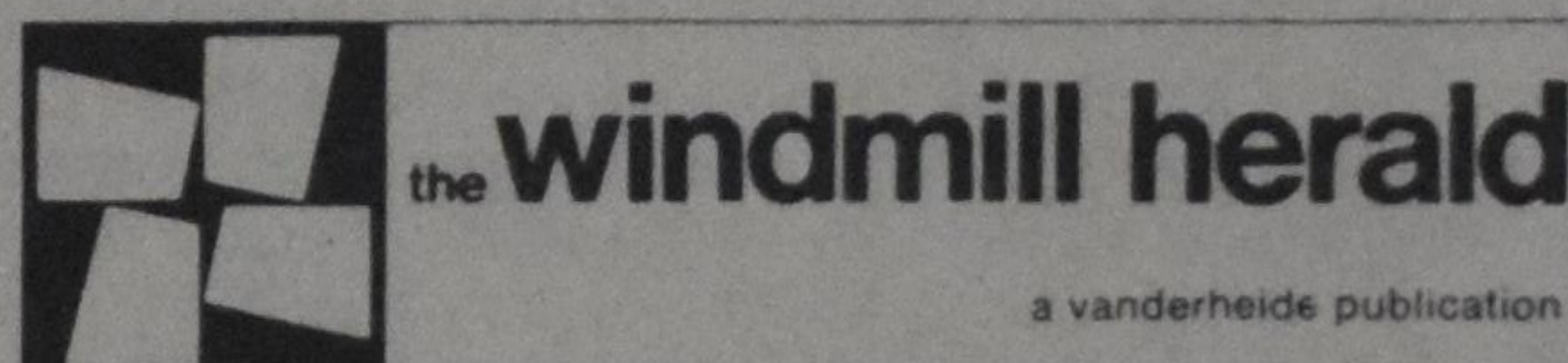
Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. July 2	Wed. June 30	Thurs. June 24-noon	Wed. June 23-noon
Fri. July 9	Wed. July 7	Fri. July 2-10 a.m.	Wed. June 30-noon
Fri. July 16	Wed. July 14	Fri. July 9-10 a.m.	Wed. July 7-noon



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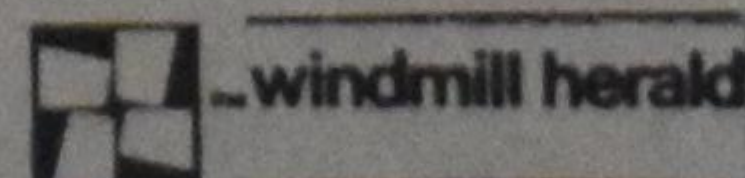
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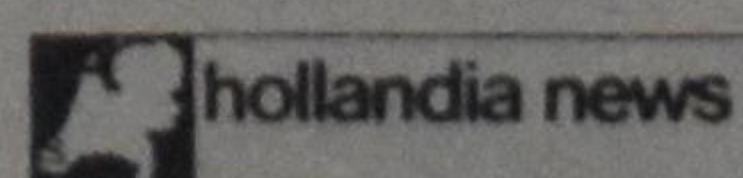
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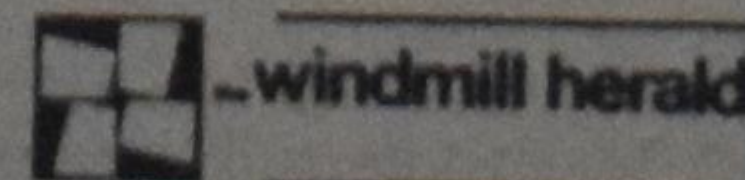


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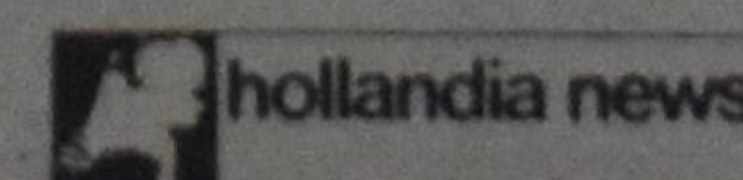
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Books

Politics

Background to NDP politics

J.S. Woodsworth, Kenneth McNaught, Fitzhenry & Whiteside, 1980; pb., 63 pp. Reviewed by John Harris, Lethbridge, AB

McNaught, who is a professor at the University of Toronto, in 1959 published a bio-

graphy of J.W. Woodsworth entitled **A Prophet in Politics**.

The book under review presents a brief sketch of the life of J.S. Woodsworth. Woodsworth's father was a Methodist circuit rider who functioned in rural Ontario and later in Manitoba in much the same way as home

missionaries functioned in the Christian Reformed Church in Canada in the 1950s. Young Woodsworth followed in his father's footsteps into the Methodist ministry. However, serious doubts about the fundamental beliefs of Christianity soon led to difficulties within the church.

Just before the turn of the century, Woodsworth took further training in Toronto, and thereafter he attended Oxford University in Britain for a short time. His advanced study confirmed some of the "social gospel" positions that were in his mind. From that point it was a logical step to move

into politics. A brief and rather unhappy time in the Methodist ministry in Winnipeg was followed by a similar stay in Vancouver. World War I caused many problems for Woodsworth who was a pacifist. Sometime thereafter he became completely involved in politics.

Woodsworth soon became a leader among those seeking to connect labour unions with politics. The Co-operative Commonwealth Federation, or C.C.F. party, came into being in 1933, with him as the leader. In later years it evolved into the New Democratic Party.

Author McNaught is very sympathetic towards his subject. Thus the book has a definite leftward bias, with an occasional twist given to scripture. For example, one union card carried a so-called biblical text "'Money is the root of all evil,' says the Lord," a quote which is, no doubt, a corruption of 1 Timothy 6:10.

This book is informative and interesting but it should be read with care. The people most interested would be those who wish to know more about the background of Canadian political parties.

Devotions

Ladder of Angels, Madeleine L'engle, Seabury/McGraw Hill Ryerson, 1979; hc., 128 pp., \$17.50. Reviewed by Tina Van Tuyl, Wellandport, ON

Ladder of Angels is truly an excellent book, either to own or to borrow. It is inspirational to read and delightful to look at.

The book contains 65 coloured paintings of Old Testament stories, created by children aged 7-14 around the world. The paintings were chosen from a contest held in Jerusalem to celebrate the International Year of the Child. A list of the artists' names, ages, and countries is included in the back of the book.

Each full-page picture is accompanied by a short Bible message suitable for young and old alike. The poems or prose are all based on particular Bible passages, with the Bible reference given on each page.

L'engle travelled to Jerusalem to see the winning entries before she began to write her stories, poems, and meditations. The familiar stories of Adam, Noah, Abraham, David, Jonah, and Daniel are all included. They are very well written, and truly show how God uses ordinary people to work in his kingdom for his glory. Also included in the book, are the visions of Ezekiel, Obadiah, Zechariah, and Malachi; and the prophets Isaiah, Amos, and Joel. The title of the book is based on Jacob's dream at Bethel, and tells that God's angels are still present to help us in our world today.

Children and adults alike, will find **Ladder of Angels** very rewarding to look at and to read.

Bible stories to stir young minds

First Steps in the Bible: A Family Treasury, Ruth Graham Dienert, Word/Welch, 1980; hc., 191 pp., \$16.95 U.S. Reviewed by Richard Poortinga, Aylmer, ON

Ruth Graham Dienert, daughter of evangelist Billy Graham, has revised, **First Steps for Little Feet Along Gospel Paths** by Charles Foster. She has updated the language, added some chapters, and deleted others. Photographs have been included with most of the stories to catch the child's imagination and keep his attention. Some photographs are of great art masterpieces, others of actual locations such as Bethlehem underscore the historicity of the Bible, its people, and events; and some portray the lifestyle of biblical times and today in another part of the world.

Excellent questions, parental hints and scripture references accompany each story. The language of the stories is suitable to the level of 2 1/2 - 5 year old children, as are the concepts presented. The book is well-bound and clearly printed on durable paper.

My wife and I would have welcomed this book for its fresh and meaningful approach at the time when several of our children were preschoolers, for one certainly gets tired of going over well-known Bible stories in the same format year after year. For this reason alone Mrs. Dienert's book would make an excellent addition to any young family's stock of children's story Bibles.

Unfortunately, I cannot recommend it as the first, or only, selection a family should make because it is strong on New Testament stories but excludes all Old Testament material except the stories of the creation, Ishmael, and Daniel. This is unfortunate since the book would rank among the best without this omission.

Nevertheless, I believe the book is sufficiently appealing to children to be of real value in teaching them the New Testament stories, as well as many of the teachings found in them.

Education

Teaching tips for primary levels

Teaching Primaries, Ruth Beechick, Accent/Welch, 1980; pb., 192 pp. Reviewed by Tina Van Tuyl, Wellandport, ON

This book is part of the Accent Teacher Training Series. The author assumes that the reader is familiar with the

Bible, and believes in the Bible's message of salvation. The book is written for all Bible teachers; of either Sunday school, vacation bible school, or bible club. It takes into account that the children in such classes all hail from different backgrounds and have varying amounts of Bible knowledge. The purpose of the book is that "teachers should be prepared to teach salvation and to lead children to Christ."

Teaching Primaries contains a practical mix of theory and how-tos. The material is well written and is easily understood. This is especially true of the chapter on "thinking and learning theories." Written in true teaching style, each chapter ends with a short true-false quiz.

There is an excellent chapter titled "Memorizing and Remembering." It alone is worthy for all teachers and instructors to read. Also included is a practical chapter dealing with activities and games that reinforce the lessons. The chapters entitled "Bible Learning" and "Teaching with Art" are also beneficial.

The primary child (grades 1-3) is introduced in the first chapter. His physical, social, emotional, moral, and spiritual development is discussed here. The book closes with a chapter on the teacher. This chapter deals with the teacher's responsibilities, and his relationships to primary children.

Teaching Primaries should be a part of all church and school libraries, and ought to be read by all who instruct young children.

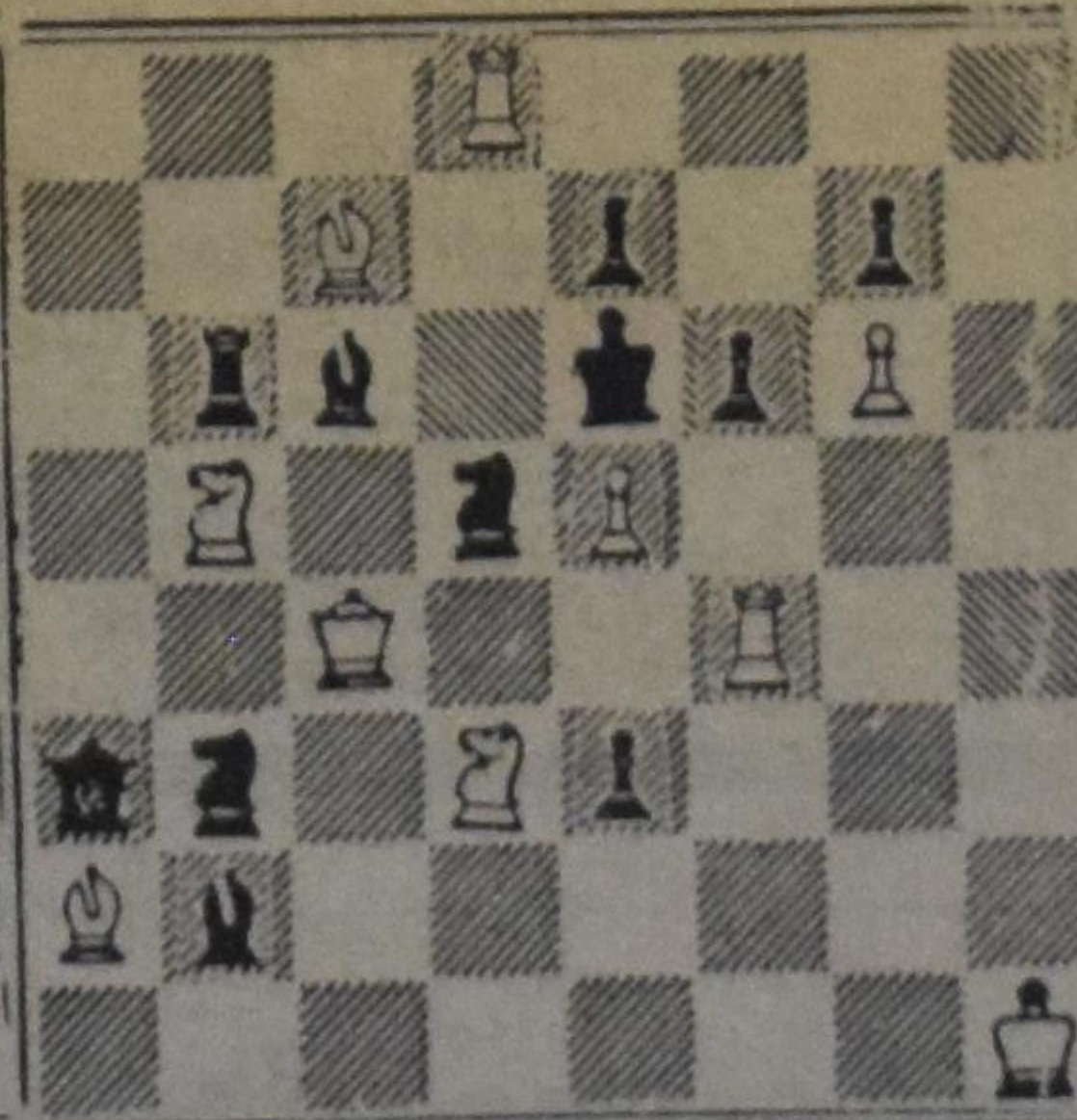
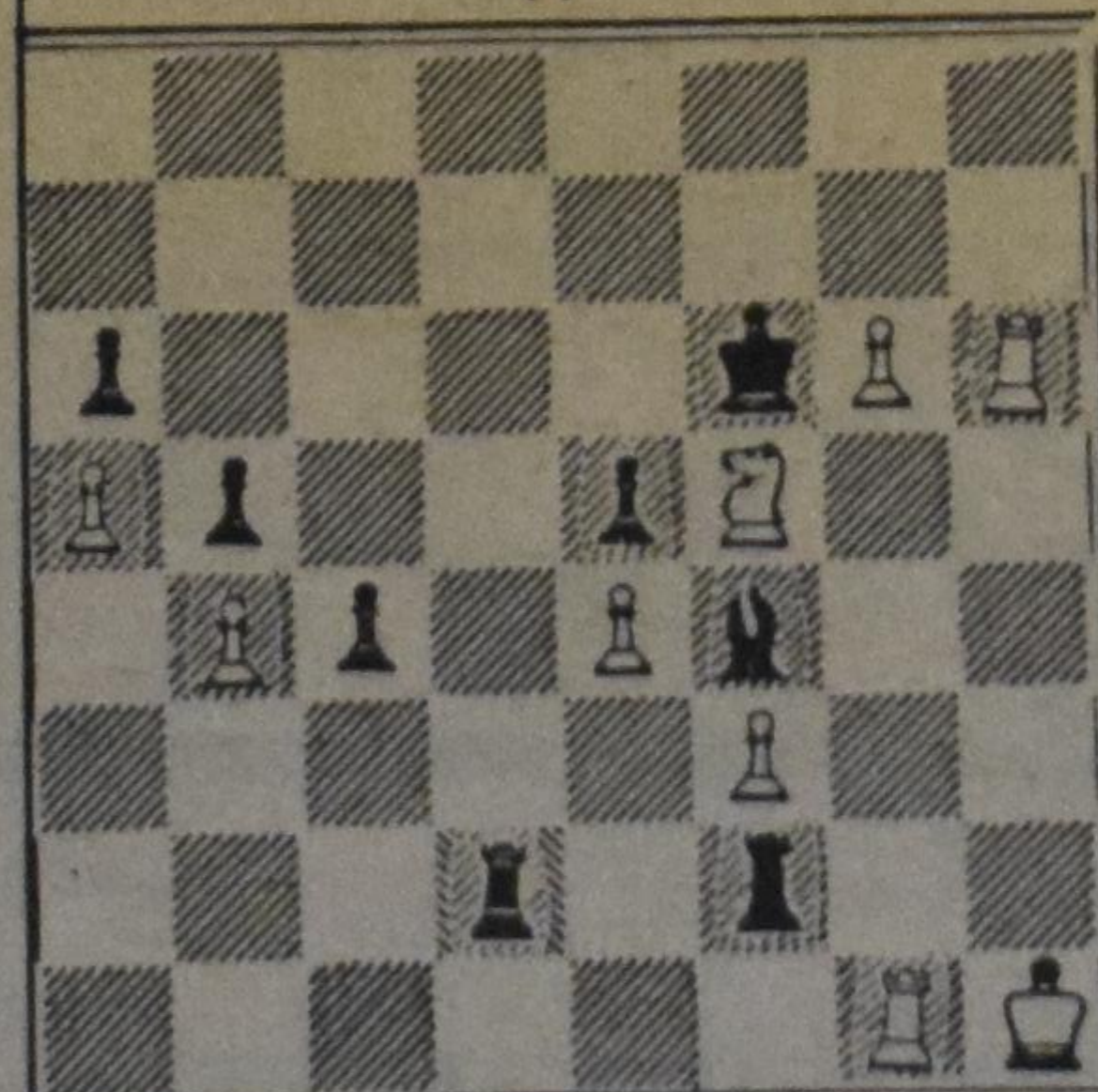
LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS FOR SUMMER 1982

#925
L. Apro
Hungary, 1952
11

#924
Game Position
8



9
White to play
and win 3 points

10
2-mover 2 pts.

COMMENTS

1. You will only have four problems to solve this summer. If you send the solutions on a postcard postmarked before Labour Day, you only need to send in the key move.
2. The game position, #924, sees White in a dangerous position. Black is threatening checkmate in two moves. Yet White can win the game. The first five moves of the solution is sufficient to show that you know how White can win.
3. The two-mover, #925, should not give you too much trouble if you take care not to be checked. Please give the key and threat, if any.
4. Deadline for the summer series is Sept. 20, 1982 (postmarked).

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